

MILITARY CHAPLAINS'

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Themes being considered for future issues:

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The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Religious Strategists: The Churches and Nuclear Weapons

Chaplain (MAJ-P) Donald L. Davidson

In 1945 Winston Churchill turned his thoughts toward Hiroshima and described the atomic bomb as a “miracle of deliverance.”¹ Three decades later Pope John Paul II returned to Hiroshima to speak of the “horror of nuclear war,” and to call on all humanity to work untiringly for the “banishment of all nuclear weapons.”² With more than 50,000 nuclear warheads in the world today, few would speak of them as miraculous instruments. Only those blinded to the devastation of nuclear war could visualize these weapons as a satisfactory military solution today. This truth is certain; but is it sufficient? To prevent nuclear war we must be prepared to prevent aggression that might lead to the use of these weapons by ourselves or by others who possess them. That is, we prepare for nuclear war to prevent nuclear war—a form of defense we call deterrence. Perhaps no one has articulated the ethical dilemma posed by nuclear weapons more graphically than Reinhold Niebuhr. When the H-bomb was developed he wrote, “Thus we have come into the tragic position of developing a form of

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¹See Michael Walzer, *Just and Unjust Wars: A Moral Argument with Historical Illustrations* (New York: Basic Books, 1977), p. 267.

²Pope John Paul II, “War is Death,” an address presented at Memorial Park, Hiroshima, Japan, 25 February 1981, and reproduced in Robert Heyer, ed., *Nuclear Disarmament: Key Statements of Popes, Bishops, Councils and Churches* (New York: Paulist Press, 1982) pp. 52 and 54.



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destruction which, if used by our enemies against us, would mean our physical annihilation; and if used by us against our enemies, would mean our moral annihilation. What shall we do?"³

After more than 30 years, with even greater urgency, we still debate Niebuhr's question: What shall we do to deter aggression in the nuclear age? A search through virtually any bookstore will uncover numerous paperbacks addressing the nuclear dilemma. Almost daily, newspapers report demonstrations against nuclear weapons in the United States and around the world. In recent years Christian and Jewish bodies have joined this protest with unprecedented enthusiasm. Indeed, the major religious groups have launched a "crusade" against nuclear weapons. Since 1980, churches and synagogues representing more than 100 million Americans have issued official statements that criticize nuclear weapons and US deterrence policy.

Many religious leaders are convinced that they must do something to stop the arms race and remove the specter of nuclear annihilation holding the world hostage. In the following pages I examine the positions advocated by religious groups in the current nuclear debate. The Roman Catholic Pastoral Letter on War and Peace, adopted in May 1983, has attracted much attention. It should not be overlooked, however, that Protestant and Jewish bodies representing an equal number of Americans have also issued statements, many of which are more critical of security policy than the Catholic letter. After reviewing the Catholic letter, I will compare it with recent Protestant and Jewish statements. Then I will address the import of these statements for current security policy. Before looking at these positions, however, a preliminary question needs to be answered: Why should national security leaders care what the churches say?

Church Positions and Moral Consciousness

First, what the churches say is important because of their influence in shaping individual conscience. For many individuals, religious faith and morally right decisions are important values. As religious groups debate the morality of nuclear policies, many of their members have begun reevaluating their own moral positions. Members do not always follow the dictates of the church, as is evident in the Catholic reaction to the pronouncement on birth control. However, members do not often completely ignore church teaching on moral issues. Perhaps not many, but some will reach conclusions similar to those of Francis X. Winters. His understanding of pronouncements by American Catholic leaders led him to affirm in 1981,

- ³Reinhold Niebuhr, "The Hydrogen Bomb," in *Love and Justice: Selections from the Shorter Writings of Reinhold Niebuhr*, ed., D. B. Robertson (Gloucester, Mass.: Peter Smith, 1976), p. 235. Niebuhr offered this comment in 1950 following the development of the hydrogen bomb.

If the bishops are correct in their assessment of the damage to be expected from any strategic nuclear exchange, Catholics in the line of command for the use of, or threat to use, these weapons are now forbidden by conscience from meeting these constitutional responsibilities under pain of serious sin. Resignation of office is their only morally viable option.⁴

Following the publication of the Catholic pastoral letter in May 1983, I briefed the Department of the Army Staff Council on the letter's contents. What concerned the council most at this briefing was the possible effect of the church's pronouncement on the willingness of Catholic soldiers to follow orders relating to nuclear weapons. Army leaders recognized the influence of the church on the formation of moral consciousness among individual Catholics. This influence, however, is not confined to Catholics. The dialogue among Presbyterians contributed to the decision of former Chief of Chaplains Kermit Johnson to retire a year early, rather than cooperate with President Reagan's nuclear policies.

We should care what the churches say because as individuals we should be concerned to find moral truth for ourselves. We should also care because of the moral influence of religious teachings on personnel who implement national policy.

A second reason for caring what religious bodies say is their influence in the formation of public consciousness. One of the principal lessons we relearned in Vietnam is that military policy requires public support. Whether focused on counterinsurgency, conventional warfare, or nuclear deterrence, if military policy conflicts with the public will, it is in grave danger of failure.

Colonel Harry G. Summers, in discussing how the United States could win virtually all the battles but lose the war in Vietnam, suggests that it is an "obvious fallacy to commit the Army without first committing the American people." He concludes, "The failure to invoke the national will was one of the major strategic failures of the Vietnam War."⁵ Similarly, Chaplain (Colonel) Charles F. Kriete, now retired, observed that war "requires for its successful pursuit the mobilization of a moral consensus of the legitimacy of both the objectives of violence and the means by which these objectives are pursued. . . . [T]he maintenance of that moral consensus is one of the key objectives of national security, in both a political and a military sense, for when it fails, the war is lost."⁶ Public consensus, or the

⁴Francis X. Winters, "The Bow of the Cloud?: American Bishops Challenge the Arms Race," *America*, 18-25 July 1981, p. 29.

⁵Harry G. Summers, Jr., *On Strategy: A Critical Analysis of the Vietnam War* (Novato, Calif.: Presidio Press, 1982), pp. 13 and 19.

⁶Charles F. Kriete, "The Moral Dimension of Strategy," *Parameters*, 7 (No. 2, 1977),

national will, is as critical for military preparedness as it is for the conduct of war.

And what about the effect of the churches on the public consensus? Well over 50 percent of the American society maintains some affiliation with a religious denomination. In the past year, religious statements, especially the Catholic pastoral letter, have been front-page news. A large number of the organizations promoting the nuclear freeze campaign are religious groups. Religious leaders frequently participate in public forums dealing with nuclear issues. Most of the major denominations have initiated study and action programs focused on peacekeeping in the nuclear age. These factors suggest that religious groups have the capacity to exert significant influence on public opinion in the present debate over nuclear weapons.

Though somewhat belatedly, President Reagan has recognized this influence. Members of his Administration testified before and corresponded with the Ad Hoc Committee which drafted the Catholic letter. After each of the three drafts of the letter, the Administration issued reaction statements to the press. Furthermore, the Administration adopted the language of the pastoral letter in describing US deterrence policy in a recently revised military posture statement.⁷

Democrats also recognize the importance of church statements. On 20 September 1983, Charles T. Manatt, chairman of the Democratic National Committee, delivered a speech on the "party position" in which he expressed "general support for the Catholic letter." He specifically endorsed the church's call for a halt in the development of new nuclear weapons, an end to the arms race, and a major reduction in nuclear arsenals. In response to questions following the address, Manatt said that he was not concerned about Republicans labeling the Democratic position as "soft," because he believed that "it was in accord with public opinion."⁸

We may agree or disagree with the positions advocated by the various religious denominations. Nevertheless, because of their influence on individual and public moral consciousness, church positions must be considered in formulating national security policy.

The Catholic Pastoral Letter

Let us now direct our attention to the substance of religious statements on nuclear weapons. The Catholic Church has raised serious questions about

⁷For a more complete discussion of the exchanges between the Reagan Administration and the Catholic bishops, see my book *Nuclear Weapons and the American Churches: Ethical Positions on Modern Warfare* (Boulder, Colo.: Westview Press, 1983), ch. 4 and especially pp. 183-89.

⁸Phil Gailey, "Democrats Urge Steps To Prevent Nuclear Warfare," *The New York Times*, 21 September 1983, p. A1. Ironically, on the day of Manatt's speech, the Republican-controlled Senate Foreign Relations Committee voted 10 to 7 to reject a resolution urging a mutual and verifiable freeze of nuclear weapons.

weapons of mass destruction since the 1950s. The destructiveness of nuclear weapons led Pope John XXIII to conclude in *Pacem in Terris* (1963) that stopping ongoing military aggression was the only justifiable cause for the use of military force. In 1965 the Second Vatican Council condemned absolutely “any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population” as a “crime against God and man himself.”⁹ The council also described the arms race as “an utterly treacherous trap for humanity” and called for “an evaluation of war with an entirely new attitude.” The council urged multi-lateral arms control with appropriate “safeguards.” In 1976 the National Conference of Catholic Bishops in the United States issued a pastoral letter in which they declared, “Not only is it wrong to attack civilian populations, but it is also wrong to threaten to attack them as a part of a strategy of deterrence.”¹⁰ Also in 1976, US bishops affirmed, “No members of the armed forces, above all no Christians who bear arms ‘as agents of security and freedom,’ can rightfully carry out orders or policies requiring direct force against noncombatants or the violation of some other normal norm.” The bishops concluded in their pastoral letter on moral values that with respect to nuclear weapons, “the first imperative is to prevent their use.”¹¹

All of the statements cited above were repeated in the Pastoral Letter on War and Peace published by the National Conference of Catholic Bishops in May 1983. This brief survey shows that the fundamental positions in the pastoral letter are not new. When these statements were first issued, however, they attracted attention only among the clergy and specialists. Several factors account for the subdued reaction to these statements. They were usually accompanied by a recognition of the Soviet threat to the free world and an affirmation that national security was a legitimate national right. The statements further concluded that, although undesirable, nuclear deterrence policy was necessary to prevent nuclear war. Also, these statements were first written at a time when nuclear warfare was “unthinkable,” at least among the general public. When the Catholic statements were reissued in the 1983 pastoral letter, they received national attention from a society greatly sensitized to the possibility of nuclear war. Not only was holocaust thinkable, it was graphically described by Jonathan Schell in *The Fate of the Earth*, and in frequent presentations by the Physicians for Social Responsibility.

Because of the growing concern over nuclear war and the arms race, when the bishops began working on the new pastoral letter in 1981 their work received immediate attention. Interest further increased when the first two drafts of the letter were released for comment, and it was not at

⁹“The Pastoral Constitution on the Church in the Modern World,” in *The Documents of Vatican II*, ed. Walter M. Abbott, S. J. (New York: Orbis Books, 1980), p. 294.

¹⁰This statement, entitled, “To Live in Christ” is published in Heyer, pp. 90-91.

¹¹*Ibid.*, pp. 91-92.

all clear that the bishops were as critical of the Soviets as they were of US policy, or that they would even reaffirm their traditional recognition of the right of national defense. Indeed, it appeared that pacifist elements in the church had exerted the strongest influence in the second draft. After reading the second draft, Bishop Hunthausen, a leading spokesman in the antinuclear peace movement, exclaimed, "I've read the document again and again and I am convinced that the Spirit of Christ is at work among us."¹² His only real disappointment was that the letter did not advocate immediate, unilateral nuclear disarmament.

In contrast to the pacifist reaction, the response of traditionalists (advocates of the just-war tradition) in the United States and in Europe was one of alarm. Catholic bishops of the Federal Republic of Germany publicly differed with US bishops in their assessment of the policies of deterrence and the first use of nuclear weapons. The Pope called US and European bishops to Rome in January 1983 for the purpose of revising the letter to make it consistent with papal statements on the moral issues associated with war and nuclear weapons.

The final draft of the pastoral letter was modified in tone and substance. Despite the overwhelming vote by which it was adopted (238 to 9), the document is not fully satisfactory to either pacifists or traditionalists; it is what one would expect, however, in a document produced by these two contending factions. In general terms, the pastoral letter is a strong affirmation of the right of legitimate national defense and a recognition of the threat to the free world posed by the Soviet Union. It is an equally firm rejection of the arms race and indiscriminate (counterpopulation or countervalue) warfare. The bishops express their "extreme skepticism" about any actual use of nuclear weapons. They are not convinced that these weapons can be used without disproportionate civilian casualties, or without destroying more values than they would preserve. The bishops do recognize, however, that in the present world context it is necessary to prevent the use of these weapons by the Soviet Union or some other nation. Therefore, they conclude, a policy of nuclear deterrence that is strictly limited and linked to a policy of progressive disarmament is "morally acceptable."

To terminate the "curse" and "folly" of the arms race and to prevent nuclear war, the bishops offer the following specific recommendations to national policymakers:

- No initiation of nuclear war.
- Immediate, bilateral, verifiable agreements to halt the testing, production, and deployment of nuclear weapons.
- Negotiated "deep cuts" in the arsenals of both superpowers.
- A comprehensive test ban treaty.

¹²Hunthausen's statement was included in his response to the second draft, presented to the National Conference of Catholic Bishops, 15 November 1982.

- Removal of nuclear weapons from areas where they could be overrun in early stages of war.
- Removal of short-range nuclear weapons.
- Strengthening of command and control over nuclear weapons.

Protestant and Jewish Statements

The Catholic pastoral letter of 1983 is the most deliberated and comprehensive church document in the current discussion of nuclear warfare. It is by far the largest church statement. It is not, however, the most "radical." In comparison with Protestant and Jewish statements, the Catholic letter represents a moderate position.

The position of many Protestant groups is difficult to summarize because of their ecclesiastical structures. Some bodies have a very loose denominational connection. Others have no denominational structure at all. In both types of churches, local congregations are autonomous institutions. Therefore, statements issued by individual leaders or coordinating agencies are not intended to represent denominational positions. Traditionally, these church bodies have paid little attention to social and political issues and have published few statements on these subjects. This generalization is true concerning the issues of nuclear weapons. There are notable exceptions, however, such as that provided by the Moral Majority, led by Jerry Falwell, pastor of the Liberty Baptist Church in Lynchburg, Virginia. This movement has been very supportive of the government's nuclear policies. Conversely, among Southern Baptists, who are generally firm supporters of national defense and government policy, several leaders have endorsed the nuclear freeze proposal and have encouraged stronger arms control measures. It is not possible to document adequately the positions of the loosely connected and independent Protestant churches. It is accurate to say, however, that the majority of these churches are less critical of nuclear weapon policies than the Catholic Church, and some ardently endorse Administration policies.

The positions taken by the Lutheran Synods are less specific but similar in substance to the Catholic position. At least one of the Lutheran denominations endorsed the Catholic letter shortly after its publication. In general, Lutherans affirm the just-war tradition and the duty of nations to provide national security. In 1982 the annual synod of the Lutheran Church in America (LCA) also expressed its support for "a multilateral, verifiable freeze of the testing, production, stockpiling, and deployment of nuclear weapons and delivery systems as a step toward the eventual elimination of nuclear weapons."¹³ The synod further urged Soviet and US leaders to "consider taking responsible and appropriate risks" in initiating arms reductions. The LCA raised serious questions about counterforce

¹³"War and Peace in a Nuclear Age," a resolution adopted by the Lutheran Church in America, 3-10 September 1982.

weapons and first-strike deterrence policies, but did not reject all use of nuclear weapons.

Also in 1982, the general convention of the American Lutheran Church (which merged with the LCA in 1983) adopted a statement entitled "Mandate for Peacemaking." This statement recognizes that nations have legitimate security interests, but it affirms that nuclear weapons have made nations less secure. The statement strongly condemns the arms race and calls for a mass movement, the building of a popular majority which will insist that "national security be defined in less militaristic terms." The Lutheran statement judged that any use of nuclear weapons is immoral (a position the Catholics did not take) because these weapons violate the just-war principles of discrimination, due proportion, and reasonable prospect for victory. The church also concluded that the threat to use nuclear weapons implicit in deterrence strategy is immoral. The Lutherans reasoned, however, that deterrence strategy was necessary at this time to prevent the use of nuclear weapons. Like the Catholic Church and the LCA, American Lutherans advocated a mutual freeze on new nuclear weapons and reductions in existing arsenals. In addition to urging unilateral initiatives in arms control, the church encouraged leaders of the United States and the Soviet Union not to deploy weapons in a manner that makes the number of warheads unverifiable.

The other large Lutheran Church, the Missouri Synod, has said very little about nuclear weapons.

Of the major Protestant denominations, the churches most critical of national security policy and nuclear weapons are those affiliated with the National Council of the Churches of Christ in the USA (NCC). The NCC has for many years urged the United States to adopt stronger arms control measures. The position statements of the NCC are generally critical of US foreign policy and its supporting military policy and blatantly hostile toward the Reagan Administration. In 1968, more than a decade before Randall Forsberg initiated the nuclear freeze movement, the NCC called for a mutual halt to testing, production, and deployment of nuclear weapons. In addition to a freeze on nuclear weapons, the NCC urged the United States to seek a nonproliferation treaty, to cease producing fissionable material for military purposes, to support a comprehensive test ban treaty, to reduce military spending, and to curtail the supply of arms to other countries. This 1968 document, entitled "Defense and Disarmament: New Requirements for Security," is a seminal statement, often cited by the NCC in later years. The council urged the United States in 1977 to cease funding the development of the neutron bomb, cruise missile, Trident submarine, MX missile, and Mark 12A warhead. It further called for negotiated arms reductions and encouraged unilateral initiatives by the United States. The following year, in a message entitled "Swords into Plowshares," the NCC suggested that the United States adopt policies of no first strike and no threat or use of nuclear weapons against nonnuclear

states. Again, the council called for a moratorium on new strategic weapons.

The NCC has continued to issue similar statements in the 1980s. It is evident from the proposals cited above that the NCC has for many years advocated arms control steps similar to those recommended by the Catholic Church in 1983. Furthermore, the council has criticized specific weapons. In its political criticisms, the NCC has been much more harsh than the Catholics. Only individuals and small groups of Catholics have made comments similar to those coming from the front office of the NCC. The following excerpt from a 1981 statement entitled "The Re-Making of America?" is a good example. Concerning Reagan policies, the NCC avers:

Although the United States and the Soviet Union both have more than enough strategic nuclear warheads to kill the earth's people several times over, yet further weapons escalation is proposed.

Reversing an increasing willingness to see the world in its real diversity and pluralism, the new administration is determined to turn away from the uneasy detente of the past decade and revive the distorted vision of the bipolar Cold War world, in which all adverse occurrences, at home or abroad, are attributed to the machinations of a single force—Communism. Turning from the growing satisfaction of being one of a worldwide community of nations, this administration proposes to make America "Number One" in the world. Not number one in literacy, life expectancy, or assistance to less developed nations. Not number one in freedom from infant mortality, drug addiction, crime or suicide. But rather, number one in military dominance, in the ability to impose our will on others or to kill multitudes in the attempt.

The mainline Protestant churches affiliated with the NCC have also strongly advocated nuclear disarmament. In April 1982, United Methodist bishops issued a pastoral letter which was to be read in all churches. This letter exhorted:

Governments must stop manufacturing nuclear weapons. Deployed weapons must be removed. Stockpiles must be reduced and dismantled. Verification procedures must be agreed upon. Eventual nuclear disarmament is necessary if the human race, as we know it, is to survive.

American Baptist Churches (ABC) have condemned the arms race and urged support for the SALT II agreement, a comprehensive test ban treaty, nonproliferation agreements, and an immediate, negotiated freeze on nuclear weapons. Late in 1981 the executive ministers of the ABC pub-

lished a document entitled "A Call for Elimination of Nuclear Weapons." In it the 36 chief executives declared:

Believing there is no justification for the use of nuclear weapons on any people under any circumstances, we call on the nations of the world to stop the production of nuclear weapons, to dismantle those that exist, and to join in a program of mutual inspection. We call upon the President, Congress, and the leaders of other nations to take bold initiatives to reach these goals.

In addition to the measures recommended by the ABC, the Christian Church (Disciples) encouraged its members to consider adopting the position of conscientious objection to war and endorsed the establishment of a national peace academy to train persons in peaceful methods of conflict resolution. The United Presbyterian Church (UPC) in 1963, and again in 1971, expressed its support for a goal of "general and complete disarmament." This church has also advocated a comprehensive test ban treaty, a nonproliferation treaty, and a freeze on nuclear weapons. A study prepared in 1981 and sent to all member churches suggests that in the arms race the Soviet Union has been playing "catch-up" with the United States. The study concludes, therefore, that it is US weapons and policies that perpetuate the arms race and impede nuclear arms control. In a separate action in 1981, the UPC urged the President and Congress to make "a solemn public commitment never again to be the first to employ nuclear weapons as an instrument of warfare."¹⁴

Other churches affiliated with the NCC have issued statements on arms control and disarmament that are similar to those outlined above.

Jewish groups have been slow to criticize military policy and to address the moral and political issues associated with nuclear warfare. The Union of American Hebrew Congregations, a Reformed body, has adopted over the years several resolutions supporting arms control. In 1982 the Union of Orthodox Jewish Congregations of America called for "a bilateral reduction in the size and deployment of nuclear weapons." Early in 1983 the Synagogue Council of America (which represents the six major Jewish religious bodies in the United States) urged Reagan and Andropov to implement a "bilateral mutual and verifiable total cessation of the production and deployment of nuclear weapons" and to strive for significant cutbacks in existing arsenals. The Synagogue Council resolution is an urgent plea for nuclear arms control. In general, however, the brevity and limited number of Jewish statements indicate that Jewish congregations have been far more reluctant than mainline Protestant denominations and the Catholic Church to comment on nuclear weapon issues.

As the foregoing discussion suggests, the Roman Catholic Church

¹⁴ *Church and Society*, 72 (September-October 1981), 13.

is not the first or the most adamant of religious bodies addressing nuclear issues. Because of its centralized teaching authority and its 50-million-plus membership, however, it is the most influential of the religious groups.

Are the Churches Right?

In the previous two sections I have attempted to summarize the positions reflected in recent Catholic, Protestant, and Jewish statements on the issues of nuclear warfare. Differences do exist in these perspectives. The Jews have said the least, and their position is generally to the right of the Catholic Church. The major Protestant churches (especially those affiliated with the NCC) have, over the years, said the most, and they stand to the left of the Catholic Church. With this acknowledgement, however, it should also be recognized that the difference between Protestant, Catholic, and Jewish positions is one of degree, not direction. All three groups have increasingly criticized nuclear weapon policies in recent years. The shouting is just more shrill among some than others. But are the churches right? Are their proposals good strategy, or, indeed, even good ethics? Is it right for religious leaders to address military issues of national security?

Certainly the religious groups are correct in questioning defense policies. Like all citizens, religious leaders have a responsibility to be concerned about issues relevant to individual and public well-being. Religion is a private, individual affair, but it is not exclusively personal in focus. Like Amos and Jeremiah in the Old Testament and Jesus in the New Testament, religious leaders have a prophetic responsibility to the general society. In a real sense the churches represent the public conscience. German churches are quite aware that had they been more faithful to their prophetic responsibility, perhaps the national and international atrocities of Hitler could have been avoided. American churches still remember their tardiness in addressing the issues of slavery and human rights. Only a narrow view of religion would deny the right and responsibility of churches to speak out on issues of public interest.

The prophetic responsibility of churches includes, however, the obligation to rise above partisan politics. Their duty is to witness for moral truth, not campaign for party platforms. Also, religious leaders should remember their area of expertise. Their authority pertains to the meaning and requirement of moral principles. On the issues of war and nuclear weapons, the churches ought to describe the moral demands inherent in the principles of discrimination and proportionality. The churches, especially the Catholic Church, have correctly reminded us of the fundamental moral considerations in the legitimate use of military force: nations should resort to war only for the purpose of defense against aggression; noncombatants (including enemy population centers) are never legitimate targets of intentional, direct attacks; and justifiable war should preserve more values than it destroys. It is doubtful, however, that the churches' expertise qualifies them to address technical issues of national security, such as the

placement of theater forces and the uses of specific weapon systems. It is to the Catholic bishops' credit that they identified their recommendations on these issues as "prudential judgments," rather than "universally binding moral principles."¹⁵

Are the churches right in their assessment of nuclear war and the arms race? Certainly—at least partially. Surely the Catholic bishops are right when they assert that the first imperative concerning nuclear war is prevention. Large-scale nuclear war would be horrendous. The awful devastation it would bring is unimaginable, beyond comprehension. Nuclear weapons are not simply conventional weapons with a bigger bang. Their effects are not limited to the time and place of battle. The battlefield would be contaminated well beyond the duration of conflict, and long-term genealogical and ecological destruction could circle the globe, poisoning populations and the environment for generations. The effects of tactical weapons can be limited, but there is no assurance that the weapons used in war could be limited to tactical nuclear weapons. Everyone should agree with the churches that all-out nuclear war is immoral and irrational in the pursuit of legitimate political objectives. All should be equally skeptical of the use of tactical or intermediate-range nuclear weapons because of the possibility of escalation to all-out warfare. It could be argued (and was) that before the age of nuclear parity, nuclear weapons were useful military instruments. Today, however, with parity, the use of these weapons would greatly increase the devastation of both sides, rather than provide either with military advantage. Moreover, all should agree with religious leaders that the seemingly endless and extraordinarily expensive arms race is "madness." Therefore, in my judgment, the churches are right in their fundamental conclusions on nuclear warfare and the arms race.

There are indications that the Reagan Administration shares some agreement with the churches on these fundamental issues. Despite earlier, careless comments about nuclear war, the President now denies that nuclear war is "fightable." Also indicative are the Administration's more flexible posture in the Geneva arms reduction talks, the recent "build-down" proposal (eliminate two old weapons for each new one deployed), and the NATO decision to reduce the number of tactical nuclear weapons in Europe.

Military planners have also taken seriously the churches' teaching on moral principles. Ethics instruction and consideration of the moral issues of nuclear warfare have received increasing attention in officer education in recent years.¹⁶ Noncombatant immunity (discrimination) is a

¹⁵National Conference of Catholic Bishops, *The Challenge of Peace: God's Promise and Our Response, A Pastoral Letter on War and Peace*, 3 May 1983, pp. vii and 4-5.

¹⁶One indication of this fact is use of my book, *Nuclear Weapons and the American Churches*, in the curriculum at the Army War College and the Army Command and General Staff College.

basic consideration in strategic nuclear targeting. Military forces are the primary targets in strategic and theater plans. The bishops are probably right, however, in questioning the proportionality of targeting plans. Because of the size and number of nuclear weapons aimed at military targets in Soviet and Warsaw Pact territory, their use would almost certainly exceed desired military effects.¹⁷

Thus, the churches are correct in their fundamental judgments on nuclear war and the arms race. But how well do they do as strategists and ethicists in the areas identified by the Catholic bishops as prudential judgments (e.g., no use or no first use of nuclear weapons, and the policy of nuclear deterrence)? If we conclude, as I believe both the churches and the government have, that nuclear war is disproportionate and ought to be prevented, while also maintaining defenses adequate to deter or defeat nuclear or conventional aggression, the paramount question becomes, How? It is on this question that the churches and the government most often disagree. How to attain desired objectives is a strategy question, and one that always contains ethical considerations. In the larger sense, strategy, like ethics, should identify general principles and broad directions for achieving selected goals. Strategy, again like ethics, has a second function of choosing right courses of action for obtaining specific objectives.

In the larger function of strategy the churches have done well in reminding us of the horrors and the need to prevent nuclear war, the foolishness of the arms race, and the dangers of nuclear deterrence. In the second function of strategy, the churches have not done well. Because the churches have not adequately dealt with the present international politico-military context, their critique at this level amounts to a loud cry of "Ain't it awful?" This is not helpful. Certainly nuclear war is awful, but the question is how we prevent it while also deterring aggression. It is insufficient to say that the present context is bad. Ethicists and strategists should specify right choices within existing realities, not simply wish for other realities. To the extent that they fail to do this, the churches are not good ethicists or strategists. (Of course, to the extent that the government fails to use arms negotiations constructively, or hearkens back to military practices that are no longer adequate in the nuclear age, it is guilty of the same.)

At the policy level, those designing national security must take into consideration more than the effects of nuclear weapons. These weapons are not abstractions, nor an isolated military factor in the world. Nor can they be "disinvented," which makes total nuclear disarmament an unreal-

¹⁷Unclassified literature indicates that over 50 nuclear targets are located in Moscow and some 40,000 in all of the Soviet Union, with casualty estimates ranging between 200 and 400 million if all targets were struck. See Solly Zuckerman, *Nuclear Illusion and Reality* (New York: Viking Press, 1982); Thomas Powers, "Choosing a Strategy for World War III," *Atlantic Monthly*, 250 (November 1982), pp. 82-110; and Paul R. Schratz, "War, Morality, and the Military Profession," *Proceedings*, 109 (September 1982), p. 49.

istic goal. The political aims and force structures of both superpowers must be considered by policymakers. The present balance of forces and complexity of arms control negotiations are critical factors. Does it matter if Soviet conventional and nuclear forces are superior to those of the United States? Should the United States trust the Soviet Union and negotiate agreements that cannot be verified? Do "vulnerable" forces increase or decrease the likelihood of preemptive attack? In failing to deal with these and other issues, the religious leaders provide us with less than adequate ethical or strategic commentary. If they are unwilling or unable to consider these issues, then perhaps their prudential judgments should be less comprehensive.

Church positions on the strategy of nuclear deterrence deserve closer analysis. Religious leaders have rightly warned us of the risks of deterrence failure and of the costs of the arms race. We should recognize that something akin to parity is a more stabilizing goal than the attainment of superiority. Yet, the churches' statements on deterrence tend to be hollow utterances. The mainline Protestant churches consistently call for cuts in military spending for both nuclear and conventional forces. If we are serious about avoiding nuclear war, is it not right to reduce our reliance on nuclear weapons by providing conventional forces adequate for deterring aggression? If there are essential differences between the destructive capacity of nuclear and conventional weapons, should we not prepare to fight future wars with only conventional weapons if possible? Yet, among the churches, only the Catholic bishops acknowledge that increasing conventional forces might be a "proportionate price to pay" if this would reduce the possibility of nuclear war. The reluctance of Protestants, and to a lesser degree of Catholics, to increase conventional forces is understandable. Conventional forces are also very destructive and even more expensive than nuclear forces. But it was the desire to cut costs in the 1950s and 1960s that got us into this nuclear mess in the first place.

In the present balance of forces, we must also question the advocacy of some churches for "no use" or "no first use" nuclear weapon policies. The churches do not call for unilateral nuclear disarmament, and they acknowledge the necessity, at least for now, of possessing nuclear weapons to discourage the use of these weapons by others. Several churches do, however, condemn any actual use of these weapons, and many call for an announced policy of no first use. Further, the churches reason that if it is wrong to use nuclear weapons then it is also wrong to threaten to use these weapons. Logically, of course, the churches are correct; it is wrong to threaten to do something that is wrong. However, the significant question in this argument is, What is the right thing to do in the present context? Sometimes our choices are not between good and evil, but between better goods or lesser evils. Let us assume, for the sake of argument, that the churches are correct in judging that we should not use nuclear weapons as fighting instruments. Let us also acknowledge that an adversary is deterred

only if he knows that we have the capability to devastate (i.e., that we possess nuclear weapons) and believes that we have the intention and will to use that capability if attacked. To announce in advance that we will not use nuclear weapons first, or at all, undermines the credibility of nuclear deterrence. If it is right to possess nuclear weapons to deter their use by others, as the churches say (and I believe), then it is also right *not* to announce in advance that we have no intention of using these weapons. That is, the right thing to do in the present context is to “threaten” the use of nuclear weapons (even as a lesser evil) because this helps in preventing the actual use of these weapons. In wrestling with this difficult issue, Michael Walzer observes, “Against any enemy actually willing to use the bomb, self-defense is impossible, and it makes sense to say that the only compensating step is the (immoral) threat to respond in kind.” Walzer concludes, “We threaten evil in order not to do it, and the doing of it would be so terrible that the threat seems in comparison to be morally defensible.”¹⁸

In conclusion, let us recognize that the nuclear weapon debate is an important event in American history. It focuses on crucial questions of national security which deserve thorough consideration. The debate is essential for achieving a national consensus on nuclear weapons in which military policy is congruent with the public moral consciousness. In this debate the churches have made a vital contribution in reminding national security leaders of the horrors of nuclear weapons and of the essential nature of ethical principles. The contribution of those responsible for national defense is the reminder that weakness invites aggression, as Americans have had to learn repeatedly through our history. The challenge remains twofold: to prevent aggression and to deter nuclear war.

¹⁸ Walzer, p. 274.

Church Positions on Nuclear Weapons Issues

RELIGIOUS DENOMINATIONS

Subject / Position Supported*
Reference Nuclear Weapons

	Roman Catholic ⁷	Protestant					United Church Of Christ
		United Methodist ⁸	American Baptist	Christian (Disciples)	United Presbyterian	Presbyterian U.S.	
Membership (1=1,000,000)	51.0	9.6	1.2	1.2	2.5	0.8	2.8
Nuclear Disarmament/ Reductions ¹	yes	yes	yes	yes	yes	yes	yes
SALT II Ratification	yes	yes	yes	yes	yes	yes	yes
Comprehensive Test Ban Treaty	yes	yes	yes	yes	yes		yes
Freeze Nuclear Weapons & Testing (Mutual, Verifiable) ²	yes	yes	yes	yes	yes	yes	yes
Unilateral Disarmament	no	no	no	no	no	no	no
Unilateral Initiatives/Cuts	yes	yes	yes	yes	yes		yes
"Counter-Force" Weapons Criticized ³	yes	yes	yes	yes	yes		
Deterrence ⁴	yes	yes	yes	yes	yes	yes	yes
First-Strike Policy Renounced	yes	yes	yes	yes	yes	yes	yes
Actual Use Policy Renounced (First or Retaliatory Use)	?		yes		?	yes	yes
Conventional Forces Increased ⁵ (If necessary)	yes						?
"Peacemaking" Adopted as Focus of Central Program ⁶	yes	yes	yes	yes	yes	yes	yes

*In this chart answers are taken from additional statements. In the past a denomination may have published a statement which I have not found. For example, it is probable that the United Methodist Church supported the SALT II Treaty. A "blank" indicates that I found no statement concerning this subject. A "question mark" means that the denomination raised serious questions on a subject but did not make a conclusive statement. In the case of "deterrence," if a denomination did not advocate unilateral disarmament, I interpreted this to mean at least minimal acceptance of deterrence (See Note 4 below).

	Protestant					Peace Churches	Historic Churches)	Denominations (except Peace Churches) Combined Membership
	Reformed Church of America	Lutheran in America	American Lutheran	Lutherans Missouri Synod	Southern Baptists			
Membership (1=1,000,000)	0.3	2.9	2.4	2.6	13.4	0.5		13 92,400,000
Nuclear Disarmament/Reductions ¹	yes	yes	yes	yes	yes	yes		13 92,400,000
SALT II Ratification		yes	yes		yes			10 79,900,000
Comprehensive Test Ban Treaty						yes		5 57,600,000
Freeze Nuclear Weapons & Testing (Mutual, Verifiable) ²	yes	yes	yes			yes		11 76,400,000
Unilateral Disarmament	no	no	no	no	no	yes		0 00
Unilateral Initiatives/Cuts		yes	yes			yes		6 60,400,000
"Counter-Force" Weapons Criticized ³	yes	?				yes		6 65,800,000
Deterrence ⁴	yes	yes	yes	yes	yes	no		13 92,400,000
First-Strike Policy Renounced	yes	?	yes			yes		8 61,500,000
Actual Use Policy Renounced (First or Retaliatory Use)	yes		yes			yes		5 6,400,000
Conventional Forces Increased ⁵ (If necessary)								
"Peacemaking" Adopted as Focus of Central Program ⁶	yes	yes	yes			no		1 51,000,000
						yes		11 76,400,000

NOTES: 1. Official statements encouraging arms control and reductions to end arms race.

2. Official statements which endorse Congressional Resolution on Nuclear Weapons Freeze or advocate position similar to that called for in the Freeze proposal; that is, a halt on new weapons development, deployment and testing.

3. Official statements opposing deployment of new weapons systems, often identified as "Counterforce," or First-Strike weapons, because of their greater accuracy. The specific weapons systems most frequently drawing negative comment were the MX missile, cruise missile and the neutron bomb.

4. Deterrence as used here includes the strategies based on "minimal," "sufficient," "balanced," "parity," or "roughly equivalent" concepts. No denomination advocated a strategy of "nuclear superiority". Also some churches accept deterrence only "temporarily" and make acceptance contingent on genuine efforts to negotiate nuclear disarmament.

5. The Catholic Church suggests that increases in conventional forces *may* be necessary to reduce reliance on nuclear weapons for deterrence.

6. "Peacemaking" here includes various concepts (see text). Including it as part of the central program means that continued attention will be given to disarmament, "Freeze" and other nuclear issues.

7. The Roman Catholic position represented in this chart is based on the second draft of the NCCB pastoral letter (forthcoming).

8. The United Methodist position is only partially documented here. It may support other issues not indicated on the chart.

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The Scandal and the Glory

The Reverend Dr. Bertram C. Gilbert

The multi-faith mix in American Religious life is a scandal and a glory. It is a scandal, because it flies in the face of God who is surely one. As the Shema says, "Hear oh Israel, the Lord thy God is one God." But the glory too, since it speaks of the individual freedom that an all wise God gives foolish humans or, to quote that Baptist "Saint" Roger Williams, "God requireth no uniformity of religion."

In our association of representatives from the ecclesiastical groups endorsing chaplains, there are one-hundred forty varieties of religious experience represented; for me to speak for each of them authoritatively is, of course, impossible. I'll try, but you must remember that there is bound to be some interference in the signal.

Some of those endorsers have hundreds of chaplains; others may have one or two. A few of them have only the most limited sort of notion of what is going on, while others are almost like guard-house lawyers in their knowledge of the military chaplaincy. However, there is a good deal of deference to the leadership groups composed of those who do indeed have a handle on the subject.

The problem set before me is to deal with the chaplaincy in the envisioned setting on the battlefield of tomorrow. I take it, also, that I am to discuss the training which would enable the army chaplaincy to be ready for that scene, which we all pray won't come to be and which our preparations may prevent. A scene which has units widely dispersed makes it

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difficult for the chaplain to get from one location to another. The chaplain then, is more a lone operator.

To be quite frank with you, that lone operator situation is not entirely new to me. In the Korean War, I saw my regimental chaplain about five times in the course of eleven months. Since he was a Trappist, our conversations were, to say the least, extremely limited. I saw my division chaplain twice (going in and coming out), so I am not sure whether he would have approved of my procedure for covering two battalions, which was to live with one for two weeks and then move to the other. The chaplain on the battlefield of the future will experience a difference, of course, in that even getting from company to company won't be a matter of walking the line or driving a jeep a couple miles. It is vitally important, however, that we consider that environment with its problems and opportunities in a way which is creative. We must try to find ways to involve lay assistants effectively.

To give you something of a map of this discourse I propose to deal first with the matter of providing the large number of company grade chaplains, who are the kind you need for the training phase as well as the actual combat. I will deal very minimally with the extent to which the churches will support programs delegating responsibility to lay people. Then I propose to back off a bit and look at the role of the chaplain as we have looked at it in the past and as we might conceive of it in the future. Finally, I will say something about ecclesiastical support for military matters generally and the chaplaincy in particular.

Now to the up-close scene. You are going to need more chaplains who have their own faith and distinctive differences so well in hand that they can be helpful to those who are not of their own persuasion or are even of no persuasion. Let me repeat that to be certain that you understand what I mean. The need is for more chaplains who have their own faith and distinctive differences so well in hand that, *just because they do*, they will be able to help those who are not of their own persuasion. My soundings show that at least twenty-five percent of the troops claim no religious affiliation—even protestant misspelled P-R-O-D-I-S-T-A-N. At the same time, you and I know that the more inclusive the Army chaplaincy has become in recent years, the harder it has been to persuade chaplains that their task was not primarily the promoting of their own brands and styles of religion.

Still, when I wrote to the endorsers, I said that in future scenarios, chaplains will have to be able to encourage soldiers in their own (the soldier's own) way of approaching God. Asked whether they would or already do include this concept in their endorsement screening 13% said *no*; 5% answered *yes* with an equivocation; 82% gave a strong *yes*, meaning that they would or already do understand that chaplains must function in this universally helpful way. When asked whether they would be disturbed if a supervisory chaplain criticized their chaplains for not having per-

formed well with regard to this requirement, 8% said they would be disturbed. I started to say *only* 8%, but that could be a significant figure.

In the matter of supplying larger numbers of chaplains; 62% said they could double their input; 37% said they could not. When questioned about recruiting with the possibility that a large number of chaplains might be able to serve for only short periods and then return to civilian life (a question based on my supposition that the whole rank pyramid would have to change in such a way that there would be far more company grade chaplains moving in and out to support the combat and combat training emphasis) only 4½% said that would make a difference in their input.

While there is something of a problem in the role of the chaplain as a religious generalist, there is a larger overall problem with regard to recruitment. There is, of course, the mighty and continuing problem of specific faith groups having great recruiting problems whose position in that 37% underlines this factor as a cause for worry.

While we have had some discussion about lay leaders in the national conference meeting, I have no hard data on the extent to which endorsers would approve the use of lay leaders. I suspect, however, that there would be very strong support for any program which was broadly based, resource centered, and under the careful supervision of the chaplain.

Now I'd like to look at the role of the chaplain on the battlefield of tomorrow. I will suggest that the combat and training role, rather than a parish model, must be the way we think of military chaplaincy all the way back from the unit in training to the Chief of Chaplains.

Traditionally, one of the ways we have thought of chaplains is as counselors, spending most of their time dealing with the problem cases and problem people. One survey showed chaplains spending over 80% of their time that way. When I think of this expenditure of time I remember that, as a brand new Navy Chaplain in World War II I was told by my base chaplain that my first service would be at the brig. I went and had the service. At the end I said, "If any one of you has a problem, just wait after the service to talk to me. Of the eighty who were there, I think seventy-nine lined up to talk. I could have been there until midnight if the guard hadn't put an end to it. If I had gone back every day, I could have been fully occupied. Counseling is surely a worthwhile occupation for the chaplain, but it can incur too great an expense for the welfare of the rest of the sheep.

We have thought of the chaplain as a provider of religious occasions and a kind of proof that the government does concern itself with providing opportunities for religious practices. We have done a lot of counting of souls—solaced—per—pew—filled and prided ourselves on the proliferation of programs, when a more accurate measure of the quality of ministry might be gauged by counting the number of soldiers a chaplain can name and how many of them can name him. I think there is a scripture verse on that somewhere.

We have talked a good deal about the ministry of presence of chaplains just being available and visible in a lot of places with their crosses and tablets, even if they never talked about God at all.

Now, I'm not putting that down absolutely. One of the great stories to come out of the Vietnam War was the one in *Time* in which the reporter asked a soldier, just back from a fire fight, about his chaplain. Trying to get him to say something negative about the chaplain but having no luck, the reporter got this response, "I don't want to talk to you about him—you wouldn't understand. You see, *he* was there." Still, mere presence may not be sufficient justification for a ministry whose marks are *communication, emancipation, consolation and absolution*.

We have considered our chaplains as missionaries and maintainers of the flame of religion in the hearts of the members of their faith groups, building on the fellowships of the faithful to reach out to those who need to hear the word. This one is surely the main reason churches send their chaplains into the Army, but it is the one which can cause the greatest trouble in the defense of the system. For the attack on the chaplaincy is not so much a constitutional question as a culturally based one. We are passing through a phase in our culture in which religion for a majority of our people is either peripheral or political; some people simply don't want to pay taxes either for religions in which they do not believe or for clergy persons who, in one way or another, are linked with a military posture they don't espouse. Our cathedrals today are stadiums; our rosaries, computer keys. Justifying one chaplain for seven-hundred soldiers in the Army will be increasingly difficult in the future.

There are, of course, some heartening signs in the society. Religious interest seems to be growing a bit among young people. The court case against the Army Chaplaincy may be won by the Army. Still, I suggest that while the churches should continue to emphasize the missionary and maintenance role of the chaplain, the Army should make its first claim on the basis of non-physical, non-mental needs, which everyone has if their lives are to have meaning. Dietrich Bonhoeffer's Nazi prison experience is of the same sort as the depth-sounding battle trial. From prison he wrote the churches, "To be a Christian does not mean to be religious in a particular way or to make something of oneself (for example, a sinner turned penitent or saint on the basis of some method or other) *but to be a person.*"

I don't mean to imply that we should toss away those worthy roles completely; we should cherish and use them as inherited antiques, but should then begin to think of the chaplaincy in other ways which may have value both in the battle scenario and in the whole structure.

First of all, think of the chaplain as the teller of stories. He or she is the one who, when asked, "What's the good word?" has some parable, some inspiring or meaning-giving account which will help people get through another day. It will show up in his counseling, in his conversations

with the soldiers, in his suggestions about readings and, of course, in his preaching. He won't hold a memorial service without telling the story of what happened and what it implies. He won't sit in the staff meeting without a tale of some victory in the cause of human decency. His readiness with soul-curing parables from his scriptures will be what he most wants to distribute as he walks among the soldiers. When I was assigned to Combat Command "C" of the 2nd Armored Division in Germany years ago, we went to fire our tanks at Belsen. Naturally, one of the first things I did was to visit that awful death camp with its mounds of thousands of Jews who were murdered there. Even murder is too weak a word. Anyway, I started telling soldiers that they really should get out to see the place while we were there. Acting almost like a tour guide I approached one soldier who said flatly, "I don't want to go." I pressed my enthusiasm on him and he continued to resist. Finally he said, "Chaplain, I don't want to go there. That's where my mother and my sisters died." Ah, then I had a story.

Think of the chaplain as something of a gadfly keeping the organization alert to the way it may be harming the spirits of the soldiers. To change the figure, we might consider the chaplain as something like those birds which keep the insects from infecting the ears of the rhinoceros. We have, too often, so closely identified with the system that that ombudsman relationship has been weakened. The chaplaincy should be in a symbiotic relationship rather than absolutely integrated with the system. That is going to be even harder to guard against in the future. Supervisory chaplains should applaud chaplains who have guts, and if you made a special efficiency report for chaplains, *courage to tell it like it is* should count for at least as much as *tact*.

Think of the chaplain as the amphictyonic leader of the religious motivations of all the troops and their officers. If that fancy word doesn't come back to you from your Old Testament studies, think of the way the earliest government of Israel was formed by picking men who represented the diverse needs of all of the people and all of the tribes.

Every form of leadership hinges on the extent to which the leader has something or stands for something with which people identify. Religious leadership is no exception. I'm not talking about St. Paul's line about being all things to all people. Trying to follow that road often ends in chaplains being nothing to anyone, but the chaplain should *be something*, should represent something of value for a great many. I'm talking about being truly and wonderfully religious, spreading the rumor that God is alive in such a way that people of many different faiths (and those with only a tiny spark of it) can identify. That means being able to say the old truths in a way that makes sense to the many who are called as well as those few who are chosen. It means being able to detect, respond to, and be helpful in the spiritual needs of people who are on a different road to God than the chaplain, but can see him out of the corners of their eye closing on the same goal. It means being able to instruct that lay assistant and to provide him

materials, worship aids, and paraclergy techniques which will make him an extension of his ministry rather than a substitute for it.

Again, all the way back to your supervisory positions, it means knowing with certainty that whether you do ad-ministering, personnel work, teaching or budgeting, the main point of all you do is that the soldier really knows and relates to a chaplain who will tell him in his (the soldier's) own words, that whether he lives or dies, he does it to the Lord.

Finally, something about the acceptance of the need for the military in general and the false connection that is usually made between the legitimacy of the chaplaincy and the waging of war.

In a good many of our churches, particularly some of the mainline Protestant Churches (but also in Roman Catholic and to some extent even in our very conservative groups) an anti-military feeling has developed. I think, at least partially, this is because our last two wars have not called for full mobilization; as a result, many of the leaders have only felt the winds of war and never its fire. The problem is that the military chaplaincy, rather than a ministry to which they should send the brightest and the best, becomes a place for the failure and the personally troubled. Recruiting an outstanding candidate has become harder because of this feeling; keeping him after the first three years has also become a problem, at least in several denominations.

First, a consolation. It always happens, and amazingly happens, that in times of war and rumors of them, many more outstanding candidates offer themselves as chaplains. That is going on right now when our Marines are in Lebanon and the troubles in Central America have meant soldiers in Honduras. I get the feeling that God is putting to silence the ignorance of foolish men.

Solution? Well, a partial one. Recruiting for the Navy has been fairly easy for my church in the past few years, simply because Ross Trower was Chief of Navy Chaplains and always talked about being a pastor to sailors and marines. Recruiting in the American Lutheran Church will become easier because Paul Forsberg shows up at church meetings, not as a hawk, but talking of the worth of the souls of those soldiers. So, while assuring you that we endorsers will try to find the chaplains you need, I implore you not to loosen your ties with the church. Correspond; keep in touch; insist on a hearing; and make your church proud that you are its minister, helping those who are armed for war to know the peace that passes understanding.

Finally, because of my preachment about stories, a parable of the Chaplaincy. In geology classes, I learned that there were at least three kinds of rocks: *Sedimentary* are those composed of sands and shells laid down in the seas: *Igneous* Rocks are produced by chemical reaction under intense heat. These have a uniform composition, and are the hardest rocks. *Conglomerate* rocks are made up of all sorts of stones pressed together to make a solid enduring stone. These are not as hard as igneous nor as

smooth as sedimentary rocks. While they are sometimes quite lovely, they can also be something less than beautiful. Well, if to those who would point at the chaplaincy in scorn crying "syncretism" it is a scandal that the chaplaincy has to be this latter kind of rock of faith, so be it. If that is its scandal, it may also be its glory.

Preparation for Combat: Emotional and Spiritual

Chaplain (COL) Jay H. Ellens

On the top of a sandbag ammo bunker on the perimeter of a mortar pit, the chaplain in dusty fatigues, Bible in hand, waited for Alpha Company to assemble for the memorial service. The mortar pit, carved like an amphitheater from the top of a mountain overlooking a deep, green valley, was the place where the men usually gathered to pay their last respects to friends who had suddenly dissolved into abstractions as KIA's. Memorial services were part of the routine here, along with monsoons, mud, booby traps, and combat that never quite lived up to its grand names of Operation Swift, Operations Pursuit, Operation Mameluke Thrust. The first to arrive sat on the neat sandbag perimeter. The others would have to stand. There was little to be heard from the group except the voice of the sergeant hurrying the stragglers. The chaplain watched the men shuffle into place before him. Beyond them the sun, beginning to set behind a distant mountain range, strangely illuminated the five pairs of empty combat boots that stood in a row at his feet. Boots can look as tired, dirty, and lined as soldiers' faces. The chaplain wondered which pair was supposed to represent Lieutenant Fred Cobb. Fred was a close friend. Lately Fred had spoken of his wife and eagerly awaited the birth of their first child. Only a week ago the chaplain, whose own wife had recently delivered their first child, had asked Fred whether he hoped for a boy or girl. He wished for a daughter who would resemble her mother, giving him an opportunity to enjoy a copy of his wife growing up.

The chaplain began with words he had used before, "We have come together in worship of Almighty God and in memory of. . . ." Each of the men to whom the empty boots bore mute witness was mentioned by name. The chaplain spoke of them in well-measured eulogies, calling them for a moment out of abstraction into life again, as they had lived it among their



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friends. This was not the time to say the grand things that might be said later at Memorial Day Services in flag festooned Veterans' Parks. Then it might be said that these five died for the noble cause of freedom, and no one would spit in disagreement. To the men in the mortar pit, there was no other reason than that they had been sent to Vietnam, a place where everyone tried to survive for thirteen months in a test that some passed and some, through no fault of their own, failed. It was as simple as that. The chaplain read a passage from the Bible and looked at the faces around him before speaking again. Like a desperate corpsman trying to alleviate the pain that will not fade, the chaplain began his message, attempting with all he could muster, to speak the words of the Gospel in a meaningful way, to lift their fallen spirits. The farewell blessing he spoke intently with lifted arms. "The Lord bless you and keep you. The Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace."¹ The chaplain watched them go, slowly repeating to himself, "...the Lord turn his face toward you and give you *peace*."²

This vignette from a moving and compelling address by Chaplain Galen Meyer, a veteran of Vietnam, poignantly poses the critical issue for chaplains. What is a clergyman really doing in that setting? What is he or she really attempting to accomplish? What can really be the legitimate expectations of such a moment of ministry? How can a clergyman prepare for the strange and estranging work of combat? How can a chaplain prepare himself and his men for the extremities of war? What are we really trying to do as chaplain-clergy in a war machine? How does one speak peace in war and in a war-torn world? Meyer concludes, "It is impossible to minister as a combat chaplain and not feel one's soul torn by this crazy irony."

As I heard those intense phrases and noted their author's vigorous defense of military pastors my thoughts went back to Hiltner's old book, *The Christian Shepherd*.³ I found myself asking my own question. How does a combat pastor/chaplain shepherd God's sheep? How prepare them and himself for such a destiny? I want to share my reflections on that matter: The spiritual and emotional preparation of chaplains and their soldier-parishioners for the experiences of combat.

It was Seward Hiltner who, in the spirit of his mentor, Anton Boisen, weighted heavily the action side of gospel witness and of Judeo-Christian pastoral ministry. Shepherding, he said, is largely a matter of timing. Some times call for words, some times for deeds like those of the Good Samaritan and those of the chaplain in the mortar pit, and some times simply call for *presence* in the life experiences of those suffering deep

¹The Aaronic Benediction, Numbers 6:24-26.

²Galen Meyer, CH (LTC) USAR, "Speaking Peace as a Military Chaplain," Unpublished address to the MCA, Dept. of Mich., 1983. Meyer served with the US Marines.

³Seward Hiltner, *The Christian Shepherd*, Nashville: Abingdon, 1959 (reprint 1980).

need for consolation. Hiltner's words call us to those of the prophet of Israel who defined his ministry in the remark, "I sat where they sat!"⁴

Don Browning has set the issue of pastoral ministry in a context even more crucially important to our question. He emphasizes that all ministry assumes a specific moral context in Judeo-Christian practice. He states

It is my thesis that there is a moral context to all acts of care. . . . It is important for the minister because it is his primary task to provide this moral context as a *background* to his pastoral care and counseling. . . . the minister has a direct professional responsibility to help shape this moral universe of values and meanings. Whatever pastoral care and counseling he does must proceed within a context of this central professional obligation.⁵

In civilian settings of established church communities a great part of that moral context is provided, developed, and reinforced by the congregation and its traditions. In the unusual circumstances of combat, the definitions and shapes of morality and the "moral universe of values and meanings" is never so self-evident or discernable. There, of all settings for ministry, the role of the pastor in creating and communicating that "moral universe" and articulating its import for coping in combat, is paramount. What is a clergyman doing in a combat setting? How does he speak peace in war and a war-torn world? What is his ministry in the ironic beastiality and brutishness of battle? It is to provide and preserve that moral universe in terms of which *alone* men and women caught in the awful enigma of military fighting can continue to find the meaningfulness in their experience that keeps us human, humane, and filled with purposefulness. Adequate preparation of chaplains and their soldier-parishioners for combat, therefore, entails careful development of the theological, philosophical, and ethical underpinnings of a sound moral universe in the context of which sense can be made out of battle, war, and their often tragic consequences.

The Central Problem

Coppola, Caputo, and Meyer have pointed out that the greatest difficulty in effective ministry in combat is the fact that Browning's moral universe is

⁴Ezekiel 3:15.

⁵Don S. Browning, *The Moral Context of Pastoral Care*, Philadelphia: Westminster, 1976, p. 11.

not a substantive part of the average American's life anymore.⁶ There was a time during the 18th and 19th centuries when one could count on some general consensus in America regarding the values and ethical-moral standards which prevailed in upright and responsible American citizens. If one found himself or herself in an unfamiliar situation, requiring unfamiliar ethical decisions or moral behavior, one could fall into the ethical net of general consensus and accepted principle. That ethical net is missing from American social and personal life today. It has been replaced by a radical and alienated individualism.

One might argue long and search widely to discern the sources and wellsprings of that self-centered individualism. Surely the impact of French Existentialism upon American thought and culture after World War II had a lot to do with it. The secularization of values by the social sciences development in the USA in recent decades is significant as well. Indeed, those two factors are undoubtedly interactive, reinforcing one another. Moreover, the sick notion that has become common coinage in our society of late, namely, that independence is the ideal achievement of real humanness and healthy personhood, fails radically in understanding two crucial facts. First, independence is as psychopathological as dependency is in personality development. Scripture and sound contemporary psychological theory demonstrate conclusively that humans are designed for dynamic interdependence and always become sick to the extent to which they move toward the polarity of dependency or independence. Second, the alienated individualism of American society today is a product of the strong emphasis upon radical independence as the ideal destiny of *real* persons. The most tragic result of that alienation is the loss of a philosophical and ethical consensus in America. Thus the crucially needed ethical net is missing from the lives and thought of our citizens and our soldiers.

To preserve his or her own mental health in military ministry and especially in combat, a chaplain needs to develop deep and well fixed roots of theological, philosophical, and ethical conviction and a sound, believable rationale for war, as well as for his or her role in it. Only with such inner preparation can chaplains expect to prepare soldiers for combat, inculcating an adequate moral universe and affording the assurance and consolation that preserves their sense of the meaningfulness of their lives and their traumatic work at war.

Speaking Peace in War

When a chaplain "speaks peace" to his or her soldier-parishioners, that is,

⁶Francis Ford Coppola directed the film *Apocalypse Now* which sets the story of Joseph Conrad's novel, *Heart of Darkness*, in Vietnam to tell the story of the Vietnam War.

Philip Caputo, *A Rumor of War*, NY: Ballantine, 1977.

Meyer, *Ibid.*

ministers the word and work of God and godliness to them, it is a ministry on many levels with many meanings. Surely it is intended to address the deep inner meanings of personal faith, spirituality, tranquility, forgiveness, and salvation. Peace of soul! It is also a ministry to keep alive and lively in the heart and mind of soldiers the genuine hope and expectation of peace among nations, to which the soldiers' role in combat presumably contributes significantly. Cessation of war! Perhaps it includes that ministry of peace which affords a soldier the professional reinforcement of constructive goals and the calm self esteem he or she must have to fight well and shoot straight. Confidence in self and the cause! Obviously chaplains serve to provide security in God's grace and providence in the face of impending death. Eternal peace! Implied in this last quality and kind of peace, for Christians at least, is the joyful expectation of the re-creation of the cosmos and all its inhabitants when the new heaven and new earth are brought in. These ministries of peace in the face of war serve to provide and preserve rooted and durable meaning for life, even in the worst of the horrible times of war. And *meaningfulness* is, in the end, what stabilizes persons in trauma and makes endurance and triumph possible.

However, running in, under, and through all those categories and qualities of ministry are the haunting questions. Is that really what the chaplain accomplished in the mortar pit? Are soldiers really accessible to those consolations and meanings in such sorts of extremities? Or better yet, perhaps, what can a chaplain do to be prepared and to prepare soldiers for such urgent and lofty spiritual possibilities in the combat experiences? What is it to pastor under such ironic circumstances, in the nagging ambiguity and incongruity of training God's children for mobilization, violence, war and slaughter?

Pastoral Preparation

There are four areas in which thorough preparation of chaplains and soldiers is necessary to insure psycho-spiritual durability and pastoral effectiveness in combat. They are spiritual, theological, ethical, and psychological preparedness. A recent survey of reserve chaplains regarding these four concerns indicated that those responding felt chaplains were generally equipped spiritually, theologically, and ethically. However, I have spoken with hundreds of chaplains concerning their preparation for the kinds of terrible experiences that they and their soldiers may well face in future battlefields (such as an NBC environment with its mass casualties), and have often found their outlook to be very superficial. Most do not really comprehend what an extreme experience that will be; they often have a relatively simplistic theological world-view and ethical system, and do not always understand the crucial importance of both for making sense in the potential holocaust we face.

First of all, thorough spiritual preparedness is crucial for chaplains and their people. It is imperative that chaplains and other military person-

nel develop the personal spiritual growth which will make it possible for them to continue functioning as persons of hope and grace, even when caught up in circumstances of the mass suffering and deaths of the NBC environment. Central to this spiritual preparedness is the chaplain's ability to function, even when confronted with his or her own death. No one who has not grown to an absolute trust in God's unconditional grace will be able to provide ministry in the face of such trauma. Such spiritual depth is not natural, but it can be nurtured and developed.

Secondly, spiritual preparedness is unlikely to be authentic and adequate if it does not grow out of thorough theological preparedness. Future warfare threatens us with the possibilities of NBC battlefield environments and mass casualties, both military and civilian. The chaplain must prepare himself to provide ministry in that environment. His preparation should include the development of theological worldview which affords meaning to human suffering, inhumaneness, and irrationality, in a way that neither jeopardizes the integrity of God's grace nor blames the suffering humans by assigning a cause and effect relationship between their guilt and their pain. The chaplain who is theologically prepared can hope to survive mobilization and war without hopelessness, depression, or psychotic breakdown. All sensitive humans are inclined to internalize pain as guilt.⁷ Only a theology of grace in which the integrity of the freedom of God, of human personality, and of the cause-effect processes of history is not violated can provide an adequate theological preparedness for what chaplains will face in mobilization and the kind of war we are likely to be up against in the future.

Ethical preparedness is where "the rubber hits the road." Theological and spiritual depth comes to fruitfulness as it enhances *ethical* wisdom and discernment. Effective spiritual and theological preparedness will provide chaplains with the foundations for engaging in the extremities of mobilization and war with a clear sense of moral conviction and of the ethical appropriateness, indeed, the ethical necessity, of their involvement and ministry in those extreme enterprises. This sense of ethical preparedness must include the conviction that, wherever there are people in suffering and need, chaplains are under ethical imperative to serve them, even if the general does not seem altogether ethical.

Psychological preparedness is the keystone of this whole edifice. It interacts with each and all of the other three elements so that the more preparedness one has achieved in one, the more he or she will experience in the others. Psychological preparedness for ministry in mobilization and combat should include intensive individual and group training in self understanding, constructive responses to feelings, constructive management of anger and anxiety, constructive understanding of the sources of personal depression and methods for its management, effective modes of

⁷Harold S. Kushner, *When Bad Things Happen to Good People*, (NY: Avon, 1983).

stress management, and the methods and importance of mutual support among chaplains themselves, as colleagues.

Adequate spiritual and emotional preparedness includes the development of a reasonable degree of comfort about five secondary matters of personal concern, as well. To be free, spiritually and emotionally, to deal with the four major issues described above, chaplains and their soldiers alike must be able to feel reasonably secure about their families, their denomination or congregation (in the case of reservists especially), their legal and financial affairs, and their professional proficiency as clergy-persons and military personnel. Careful preparation of these matters in advance is a key kind of pastoral service the chaplain must afford himself and his military parishioners.

Chaplains, servicemen, and their families should receive a detailed briefing regarding the following, which they are likely to experience in the event of mobilization and war: Feelings arising from separation from loved ones under such extreme circumstances, feelings arising from disruption and relocation of the family's life, actions the family will need to take in the absence of the soldier such as securing and maintaining a family home and managing daily necessities, finances, and emotional-spiritual hopefulness, and preparation for receiving the soldier back into the family life after the ravages of war and separation.

Legal preparation of wills, powers of attorney, assignment of deeds, titles, beneficiaries and contracts can be emotional burdens which must be set to rest in advance if the chaplain or his military parishioners are to deal with the trauma of combat with their full range of faculties and psychic energies. Likewise, for reservists, appropriate briefing of and contractual arrangements with their churches must be established in advance. They should establish agreements as to who will replace the chaplain in the church, how long the chaplain can be away before being permanently replaced by the church, whether the chaplain may return to the ministry of that church following the military duty, how long the chaplain's family may remain in the manse after he is mobilized, and what is the church's contractual responsibility or obligation to the chaplain's family should he or she be maimed, debilitated, or killed in combat. That ecclesiastical issue interacts with the chaplain's financial planning for combat, insuring the family well-being in his or her absence. All of these issues are sufficiently emotionally laden and stress-inducing that, if they are not resolved before the chaplain is called into combat, they may well become the added stress which can undermine his stability and prevent him from enduring the trauma of ministry in the conditions of extremity which are likely to attend the next major conflict.

In all of that, of course, the professional preparation of chaplains as well as of soldiers in general is crucial. To maintain security, self-esteem, self-confidence, and proficiency in work or ministry under extreme conditions requires that professional skills become second nature. For chaplains

that includes such skills as counseling, interpersonal relationships, proclamation in practical terms, consolation of the bereaved, and effective soldiering, such as staff operations, conduct of ceremonies, and function with the command group. Lack of skill in these practical areas raises stress for everyone involved in an already supersaturated stress situation.

In this regard it is important to observe that the most important support structures humans have for surviving trauma are family relationships. It is imperative that peacetime preparation for war concentrate upon development of strong family structures and relationships. Moreover, strong emphasis must be placed upon all the ways in which a unit can and does become a soldier's family, affording nurture, care, support, and consolation. Indeed, genuine pastoral concern must lead us as chaplains to promote increasing awareness and intense experience of the branch, component, and total force as the soldier's extended family, so that he or she may find stability, self esteem, and solace in being a participant in the experience and enterprise of the whole.

Rationale

In the face of all of that, what is the rationale or perspective under which an adequate worldview, ethical net, and sense of family can come to make sense to chaplains and to their soldiers. Historically it has been argued that the Just War Theory is the only adequate perspective under which one can develop a constructive and ethical commitment to combat. The Just War Theory is no longer as well received as it once was. Wars do not fit such neat philosophical categories as they once did.

The Just War Theory is essentially a Roman Catholic tradition, rooted in Thomistic Aristotelianism and its Medieval philosophical antecedents. It was generally adopted outside Catholic philosophical circles by Protestants and Secularists because it seemed to fit the limited wars of the past. Its deficiencies, however, became readily apparent with the increasing complexity and potentially unlimited nature of 20th century warfare. I hear the argument for the Just War Theory still promoted in military circles on occasion, but I doubt that anyone really sees this as an adequate source of spiritual, theological, ethical, and psychological grounding for pastors and soldiers to find or give meaning to war's brutishness and beastiality anymore.

War is always immoral, but it may be the lesser of two or more monstrous evils. For that reason it is the course of action to which responsible people are sometimes driven. To say that is not to urge a new form of the old Just War Theory. It gets at the matter, in fact, from the other end, from the existential end. It is not a justification of war, philosophically or otherwise. It is rather a way of raising the question, "What now shall we do, since we are forced into a position in which we are given no alternative? Since there shall be wars and rumors of wars, what shall we do with them in godliness?"

That is that pastoral question, the ultimate pastoral issue for chaplains caring for soldiers caught in the hell of war or potential war. That is the question with which the chaplain must struggle in peaceful times so that he will be prepared to devote his energies wholeheartedly to ministry in a just war (if there can ever be such a thing) or in an unjust war, so long as there are needy men and women down in the mud, wrestling with the bestiality and inhumanity war inevitably brings.

The Lutheran tradition has an appealing perspective on all this. It is the tradition of the pastor as the compatriot of the suffering, the rescuer of the needy, and the presence of consolation in the hellishness of life. This noble tradition, with its deep emotional appeal, drove men and women for the last 1500 years to care for lepers, tend plague victims, offer cool water to pilgrims, build hostels and hospitals all over Europe and much of Asia, and precede the Spanish and French armies into the new world to touch the lives of the American Indians with the gospel of grace. It also made a chaplain of Zwingli, the Reformer, and led to his death on the battlefield.

This tradition has much appeal for me as an analogy for the ministry of chaplains. But I think one must go a step further than that Lutheran tradition; I suppose it is my Calvinist worldview that presses me in this. It seems to me that if we are to succeed as chaplains in providing and preserving an adequate theological worldview, spiritual rationale, ethical perspective, moral universe, and psychological stability to get us through combat and this war-torn world, we must be more than rescuers of the miserable. We must enter into the existential enigma and irony of war with an eye to the way in which even this immoral enterprise can somehow be fashioned into Kingdom building for the achievement of God's designs for his world and its renewal. It seems to me that in that perspective chaplains and godly men and women on both sides of the war can find the ways in which the enterprise on both sides of the battle can somehow issue out in constructive enhancement of the Kingdom of God in the earth.

I acknowledge that this is a new and rough idea that needs much exploration. But it seems to me to ring true to the enigmatic but providentially gracious nature of the God I see in Abraham's faith vision and epitomized in Jesus of Nazareth.

This is not merely another kind of Just War Theory. It is not a design for sanctifying evil or violence. It is the existential method and motive that makes of war, in all its barbarism, a setting for the creation or recreation of civilization, and for the incarnation in persons of decency, justice, selflessness, healing and the Kingdom of God's peaceableness and grace.

How can we make that happen, as chaplains? How can we be Kingdom builders while we strengthen soldiers for violence?

We must begin at the beginning. The beginning is a personal spiritual authenticity and godliness. We cannot be Kingdom builders, nor can our soldiers, unless we begin in the center of our souls with the sure and

certain grasp of faith and confidence in God's unconditional grace to us in the enigmas, ambiguities, paradoxes, and vicissitudes of war. Chaplains need to know and help their people to know the salvation experience of forgiveness and vocation. Secondly, chaplain ministry must be pastoring in the sense that the chaplain stands in the context of combat as witness against the brutishness into which war can deteriorate if soldiers lack inner resources of character. Helicopter gunners taking pot-shots at Vietnamese farmers while returning from missions against the enemy is a brutishness against which the chaplain must stand.

Implementation

How can such life-shaping pastoring be accomplished by chaplains? By insight! Insight heals! The insight that goes deep enough to produce a new way of looking at life and things. Communicating redeeming and ennobling insight is the kind of pastoring that can assist the spiritually shallow and ethically disoriented persons in our society to achieve a meaningful and enduring worldview.

Piaget, Kohlberg, and Erickson have taught us how human personality changes, grows, and is renewed. These structuralists in developmental theory have provided a basis for the superb work of James Fowler.⁸ He has constructed a model of structural spiritual development in humans which moves from the egocentric phase of childhood faith and ideation to the universalizing phase of mature adult faith and vision. His work has led me to one further intuitive conclusion which should have value for us as we attempt to implement life-changing pastoring. I have concluded that what happens in spiritual, theological, philosophical, and ethical growth or change, even the change we refer to as conversion is wholly accountable on intellectual (cognitive) and psychological grounds. That is, the data involved can be adequately managed in cognitive and psychological categories. Humans grow, change, or are born again because some new information (from scripture or life), some new relationship (with God, Christ, or a godly person), or some new trauma (forcing a self awareness at a depth not previously known is experienced. From this new information comes a new level or quality or kind of insight. This insight is, for some reason, of so significant a quality that it cuts all the way down through our personal-

⁸Jean Piaget, *Six Psychological Studies*, (NY: Random, 1967); also *The Child and Reality*, (NY: Penguin, 1976); Barbel Inhelder, *The Psychology of the Child*, (NY: Basic, 1969); and James Fowler, *Stages of Faith* (NY: Harper, 1981).

Lawrence Kohlberg, "Moral Stages and Moralization", *Moral Development and Behavior*, T. Kickona, (ed.), (NY: Holt, Rinehart, Winston, 1976)

Erik H. Erikson, *Childhood and Society*, (NY: Norton, 1963); also *Insight and Responsibility*, (NY: Norton, 1964); *Identity, Youth and Crisis*, (NY: Norton, 1968).

ity structures, defenses, coping mechanisms, and predilections. It comes to ground at our value and belief level, that mysterious juncture where personality is rooted in or founded upon ones character. There that profound insight produces a paradigm shift in beliefs and values, like the change one sees in the amazing crystal formations when one looks into a kaleidoscope and turns the barrel a few degrees one way or the other.

Thereafter, everything is still the same, the same crystals, the same kaleidoscope, but everything is completely different. The light falls on all things from a new perspective. The size, shape, texture, and meaning of everything is changed, converted to a new vision.

It is that profound change of perspective theologically, spiritually, ethically, and psychologically that chaplains need to be able to give to their soldiers if they wish to pastor them adequately to endure combat and find in it the genuine meaningfulness of Kingdom building.

Conclusion

Who is up to such a task? Let us leave off the old and tired rationale of Just War Theories and chaplains as rescuers, staff workers, or merely parish priests. Let us become Kingdom builders. Where beginnings have already been made, let us continue. Let us convert our soldiers to the method, motivation and meaning under which even war can be an act of constructing the spiritual and cultural edifice of God's Kingdom on earth, an act of civilization for the preservation of justice, cultural idealism, spiritual decorum, and tenderness for fractured and war weary humanity.

The Challenge of TDY/Isolated Tour Ministry

Chaplain, Captain, C. Wayne Perry

Breathes there a soul so dead who, in the midst of an isolated tour, has not said, "I hate this place!"

Ministry during a TDY or isolated tour (i.e., 180 or more days at a location to which dependents cannot be transported) presents some unique challenges, as any of us who have been deployed well knows. But there is often more than meets the eye. Beyond the lack of resources and facilities, beyond the fatigue and tedium, beyond even the "culture shock" at overseas locations there are needs so deep they are seldom put into words. The real challenge for the chaplain is how to meet these needs in others when he or she is just as needy. And, equally important is how to minister to these needs in himself/herself.

One of the images of ministry that has gained some popularity recently is Henri Nouwen's "wounded healer." Nouwen says the wounded healer is not "a doctor whose primary task is to take away pain. Rather, he deepens the pain to a level where it can be shared."¹ He is the wounded healer because "he is called to be the one who must look after his own wound but at the same time be prepared to heal the wounds of others."²

No wonder this image is so popular. At first glance, it appears to be ideal for the chaplain. He or she is experiencing all the emotions that everyone else is. In other words, he or she is hurting, too. Moreover, the chaplain knows a special kind of loneliness—the loneliness of being forced

¹Henri J. M. Nouwen, *The Wounded Healer* (Garden City, NY: Doubleday & Co., Inc., 1972), p. 94.

²Ibid, p. 84.

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to the periphery of the action, no matter how badly she or he wants to be at the center. The chaplain's wounds are real.

But if we are really honest, most of us would have to admit we aren't trained to use our pains as a source of healing. We may be able to hide our feelings under a mask of professionalism, dissect them, or even pin psychiatric labels on them. But to let God speak through the pain, without rationalizing or denying, is much more difficult.

This article is an attempt to share my struggles with that difficulty. It will be more than telling "war stories," though I will make use of experiences of real people. In the tradition of the "wounded healer" I want to share some of the pains I have discovered, in myself and in others. Naturally, that sharing will include some of the psychological and spiritual consequences of each when they are allowed to fester and become fully developed. Such sharing is a central task of any who would be a wounded healer, "because he is the first to enter the promised but dangerous land, the first to tell those who are afraid what he has seen, heard, and touched."³ Theology must always be grounded in biography if it is to be real.

Based on this experience, I want to suggest some principles of ministry. I believe it would be the height of arrogance to propose any "cookbook recipes" for success at remote locations. The situations are too different. But I do hope to provide enough guidance to stimulate the reader's own creativity.

Rootedness

Places are not simply geographical coordinates on the earth; they help define who we are by providing meaningful symbols of our existence: I am who I am because I was there then. The cyclical events (eg., birthdays, anniversaries, religious festivals, etc.) and special events (eg., graduations, birth of a child, first house, etc.) of life combine with the special people we meet to form a pattern of associations that create a feeling of "belonging", of rootedness.

These place symbols are essential to our health, both physical and spiritual. Allen Toffler's book *Future Shock* was, in part, about what happens when a whole generation is sucked into the shifting sands of rootlessness. Vance Packard's book *A Nation of Strangers* sounds the same warning. We are paying a price in the quality of family life for our very mobile society. We are so at home everywhere that we are at home nowhere.

And the same is true of individuals as it is society. A lack of sense of belonging generates a number of physical symptoms, one of the most common being sleep disturbances. The old "I just can't sleep in a strange bed" complaint isn't purely imaginary. Neither are the changes in eating patterns; the person may develop an insatiable appetite or lose it alto-

³Nouwen, p. 38.

gether. The direction of the change is not as significant as the fact of change. Rarely, there may even be physical feelings of nausea, though these are almost never accompanied by actual vomiting. The body responds as a whole to the stress of being out adrift from one's roots.

The chaplain who experiences these physical symptoms in himself/herself or in others should look deeper for spiritual symptoms of rootlessness. Very often there will be a very vague feeling of uneasiness, not quite what a psychologist might call neurotic anxiety, but certainly not normal. A key indicator is that this uneasiness will be totally diffused—it will have absolutely no focus, but will fog every aspect of life to some degree. And, naturally, it and all the other symptoms will totally disappear as soon as the separation from one's roots is ended.

There will also be a strain in relationships during the separation. Days with no mail from home may be taken as signs of infidelity or unconcern on the part of the one back home, and letters that do arrive may create worries that the writer never intended. Occasionally these strains will even show up as unusual depression or irritability with those at the deployed location. But almost always, deep down inside, there will be the feeling of being alone in a crowd.

A male airman I spoke with said his biggest problem was the lack of American conveniences. "We're just so used to hopping in the car and running to McDonald's that, when we can't, we feel really strange; like, 'What am I doing here?'" He went on to say that many of his friends developed prejudices toward the local nationals that they never felt before: "Like the natives are dumb or backward for not having what we have." When we are separated from home, the symbols of home (eg., McDonald's) can take on super importance.

A black First Lieutenant at another location said it even more forcefully: "Even on a small base, you get so accustomed to being surrounded by aliens that you even start treating those who work with you like aliens. The communication really breaks down."

To be separated, however temporarily, from the place one "belongs" is to be cut off from a major source of meaning in life. So no amount of telling one's self "It's silly to feel this way" will eliminate the physical or spiritual symptoms of rootlessness. The focus must be deeper.

Connectedness

We are who we are not only because of associations with certain places, but also because of connections with certain people. When John Donne observed, "No man is an island, complete unto himself", he was speaking more than poetry. From our genetic endowment to our cultural conditioning, we are, at least to some degree, a product of our encounters with significant others.

That is why the loneliness that frequently accompanies a separation from home has such a special terror. Those significant others are all

missing, and—this is important—not by our choice. As clergy, we are familiar with times of solitude which bring rest and peace to the soul. These are times of aloneness freely chosen, or at least accepted. But aloneness which is not chosen or accepted troubles the soul. The child deep inside each of us experiences again the primal terror of abandonment and wails in utter despair.

So it is not mere romantic fantasy to speak of “dying of a broken heart.” Edgar Jackson, author of several books on grief, bluntly states: “People do get sick because they are isolated. People do die because they are lonely.”⁴ While to literally die of loneliness is admittedly an extreme reaction, it is not as uncommon as many formerly believed. (Indeed, recent hospital studies on the will to live indicate the loneliness or isolation severely ill patients are subjected to in the name of cure may actually be killing some of them, or, at the very least, slowing healing.)⁵

Even in much less dramatic cases, loneliness can still be toxic to normal interpersonal relationships. “Lonely people often play the most cruel games upon themselves, allowing themselves to be fooled by their emotions into states of self-pity, remorse and jealousy, and three more unproductive emotions are hard to find.”⁶ Without these important interpersonal connections to support us, we tend to withdraw even from the relationships that are open to us. Inanimate things, which can neither comfort nor cause pain, become more important.”

I have my books and my poetry to protect me.
I am shielded in my armor.
Hiding in my room, safe within my womb,
I touch no one and no one touches me.
I am a rock. I am an island.⁷

I should hasten to add that it is not necessary for these mourned relationships to be good ones. Even a hostile, angry relationship is better than none at all. For the real question is not how happy the other makes me, but how the other confirms and reinforces my identity.

It is no wonder, then, that those who are separated from these vital connections often feel so helpless. Even when the one separated knows intellectually that he or she could add nothing by being physically present, the feelings persist. Minor crises tend to be felt as major when amplified by the miles. And these feelings of helplessness aren’t confined to the young

⁴Edgar N. Jackson, *Understanding Loneliness* (Philadelphia, Fortress Press, 1980), p. 59.

⁵See James J. Lynch, *The Broken Heart: The Medical Consequences of Loneliness* (New York: Basic Books, 1977).

⁶Jackson, p. 79.

⁷Simon and Garfunkle, *I Am A Rock* (New York: Eclectic Music Co., 1965).

person overseas and away from home for the first time. Old hands at world travel get caught, too.

I once counseled with an officer's wife about some depression she was experiencing. In the course of our conversation she revealed that her college-age son, who was back in the States, had been in an auto accident. It was not serious—he had been treated and released by the hospital. But she felt guilty because she couldn't check on him, couldn't see for herself he was really all right. Beneath her sunny exterior lay the blackness of a hurtful situation she did not like and was helpless to change. So even with the presence of her husband, she felt lonely. One of her vital connections was missing.

Significance

Some of the most destructive behavior of American troops seems to be reserved for overseas tours. I saw men getting falling-down drunk every night, including quite a few who hardly touch alcohol when back in the States. "Yoboing it" was a way of life for many, officer and enlisted alike. (For those who have not been to Korea, "yoboing it" was the term used for buying a live-in female companion. I often referred to it as the "rent-a-wife program.") Many of these men would describe themselves as loving husbands who would never think of extramarital affairs back home. At another overseas location, I saw TDY troops from a different overseas location start ten fights in the club bar within a two-night period, forcing the bar to be closed until they left. I could go on, and I am sure every chaplain who has been overseas could add quite a few more personal examples.

To "chalk up" such behavior to culture shock or immaturity is to miss the point. The wounding these people are experiencing is deeper than that, deeper even than the other two I have mentioned. For it goes beyond the loss of places and people who make what I am to the loss of meaning itself.

During the 60's it was fashionable to talk about "existential anxiety." The term isn't used much any more, but the feeling hasn't gone away. Viktor Frankl states, "Man's search for meaning is a primary force in his life and not a 'secondary rationalization' of instinctive drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance that will satisfy his own will to meaning."⁸ When this will to meaning is frustrated, "noogenic neurosis" (Frankl's term) is the almost inevitable result. However, it is important to remember that "A man's concern, even his despair, over the worthwhile-ness of life is a *spiritual distress* but by no means a *mental disease*."⁹

⁸Viktor E. Frankl, *Man's Search for Meaning* (New York: Washington Square Press, 1963), p. 154.

⁹Ibid., p. 1613.

That is why alcohol, marijuana, illicit sex, or other self-prescribed tranquilizers don't work. They alter the mood, but not the spirit. Neither will rationalistic counseling strategies work. The individual may well come to recognize the self-destructiveness of his/her behavior and still be unwilling or unable to change. What's the sense in more successfully adapting to life when life has no meaning?

But what is there about an overseas TDY/isolated tour that creates this loss of meaning more often than stateside deployments? Perhaps the answer will become clear if we remember that exile has long been used as a source of punishment. For example, following the defeat of Samaria in 721 B.C., the leaders of the ten Northern Kingdom tribes were deported to Syria. In 598 B.C. the king and nobles of Jerusalem were exiled to Babylon, where, according to historical evidence, they were relatively well treated. Yet they still felt the sting of punishment. "How can we sing the Lord's song in a foreign land?" (Psalm 137:4)

We should not miss the parallels with one who is TDY or on an isolated tour. The surroundings may be pleasant enough, and familiar faces may even be there. But on a very deep level one truth remains: I was sent here, and I cannot leave until I am told. Like exile, military orders carry a note of force, of compulsion. Even a resort area will not be a paradise to one who feels forced to go.

In addition to the very subtle element of force, the one overseas may feel like an exile in that she/he feels cut loose from all the old familiar reference points. This is one reason the things that gave meaning to life in the States do not necessarily help in the "strange land": there is no point to them. They become empty acts which only add to the sense of the void in life. I believe this is one reason so many people who are active in the churches back home do not attend the chaplain's services at the deployed location. Without the old reference points, the acts of worship become mere formalities, rather than conveyors of peace and joy.

Tragically, many people compound this loss of meaning by their own assumption (usually unconscious): "No one will ever know or care what I do here." In this way they give themselves permission for behavior they would never dream of back in the States. The problem is, if no one will ever know the evil, neither will they know the good. So life becomes even more meaningless. I don't believe it is any accident that American troops overseas often refer to getting back to the States as returning "to the world." By circumstance and by unconscious choice, life at the overseas location especially seems unreal, meaningless, a black hole in time from which nothing can escape.

The Wounded Healer at Work

Admittedly, the wounds I have described are the most fully developed of their sort. Not all people will experience them to this extent, nor will all people experience all of the wounds. They may be present singly or in any

combination, and in any degree of severity from barely noticeable to almost incapacitatingly strong. But it is a safe assumption that everyone TDY or on an isolated tour is wounded to some extent in one or more ways, including the chaplain. So how does the chaplain minister to these wounds?

A female sergeant at one location suggested that ministry should start before the TDY: "Warn people what it's *really* like. Tell them they'll get depressed. Tell them they have to *make* their own entertainment. Tell them they'll get lonely." She went on to add: "Women really need their act together. They need to realize the Air Force (and, I would add, the other services) is a small family, and their name *will* follow them. And they'll really need to be able to deal with being outnumbered by men. You know, being surrounded by all those guys competing for your attention can really go to your head. But, you know, you've also got to learn how to talk with men without being threatened by them."

If a chaplain can arrange a few moments on a predeployment briefing to sound this warning, she/he will certainly help those who are willing to listen, particularly those who have never been through the experience before. Of course, some of the "old hands" probably won't listen because they think they know it all: they've "been there" before. Still, the old adage of "forewarned is forearmed" is worth remembering.

Once the TDY/isolated tour actually begins, the self-identity is one logical focus for ministry. This is because wounds resulting from a lack of rootedness and connectedness are really identity wounds. Two basic approaches are possible. The chaplain can help the individual to understand what she/he is mourning, and then to see the losses from a new perspective. Loneliness need not be destructive. It can become an occasion for growth in the same way Frankl helped fellow survivors of Nazi death camps—by finding meaning in the suffering and pain itself. All of the tools and sensitivities we have developed in other forms of grief ministry can come into play. There is one major difference here, however; the loss is often not obvious to the one experiencing it without a wounded healer to say, "There. There is the source of your pain."

A second basic approach is to make use of other types of identity support to *temporarily* do the job of the missing connections and associations. For example, since our work is a very large part of our identity (whether we like the job or not), the chaplain can enlist the aid of supervisors to make work more meaningful. There are all sorts of possibilities, from the job enhancement strategies about which management theorists like to talk to simply being a bit more lavish than usual with praise. The supervisors will likely be thinking only in terms of improved morale and productivity, but the chaplain will know that a genuine team ministry is actually taking place. Of course, to be successful at this approach, the chaplain will have to spend a lot of time with the supervisors to help *them* feel valued for their efforts and frustrations.

A chaplain can also spend off-duty time talking about the unique interests of each individual. This is especially important at remote loca-

tions where recreation opportunities are limited or non-existent. For example, during one TDY I discovered one of the officers was working on a master's in linguistic development, so I made a point of discussing my efforts to learn the local language with him. Another chaplain I know happened to be an excellent card player, and he was always organizing games, contacting individuals by name to say, "Let's get together tonight." Whatever the method, the chaplain communicates "I am interested in *you*. I value *you* for who you are."

Dealing with wounds from feeling insignificant is more difficult. Jackson gives a clue, however:

A cosmos that is measured only in material terms is bound to cause the human spirit to feel diminished when it asks, "In the midst of such tremendous space, what am I?" But a cosmology that is measured by statistics is quite a different one from that measured by emotions and meanings. "What is man that thou art mindful of him, and the son of man that thou ministerest to him?"¹⁰

In short, the way back to feeling significant, to feeling life meaningful, is to feel one's human spirit enhanced.

Worship opportunities are certainly important resources for helping life feel more meaningful, even for those who choose not to participate in them. Just the fact that they are witnesses to the fact that there is more to life than the depression and void many are feeling.

Humor is a tool not to be overlooked. I do not mean to imply chaplains should become standup comics; even if we wanted to, some of us just don't have the personality for it. But to the extent each of us genuinely can, using humor can communicate serious messages more effectively than a serious approach. For example, during one overseas deployment I had a "God Squad" sign painted and fastened to my bicycle. The idea is not original, of course, but it always drew smiles and friendly waves from the troops working on the flightline.

Most valuable is the person of the chaplain. Some years ago I saw a cartoon of a very despondent gentlemen in a bar. He was replying to the person on the stool next to him: "Talk with the chaplain? My friend, I am the chaplain." If the chaplain cannot find larger meaning for his/her own life, despite the reality of his/her own wound, he/she can't expect others to. By the same token, if the chaplain can freely admit to being wounded but also display a faith because of those wounds, she/he can become the possibility of hope incarnate. "I know you feel like an exile now. But there is hope. I have found it. You can, too."

Summary

Whenever and wherever troops are deployed, two realities are constant:

¹⁰Edgar N. Jackson, *Understanding Loneliness* (Philadelphia, Fortress Press, 1980).

work and time on one's hands. During work time, most troops have a clear idea of what to do—it's what they do back home.

But the chaplain doesn't have that advantage. What does he/she do besides smile a lot? The answer seems to be that it really doesn't matter, as long as the chaplain is truly willing and able to use his/her own wounds as a source of healing for others. This may not be the stuff that good effectiveness reports are made of, and it probably won't make very good statistics for the commander. But being present, really present, wounds and all, to the troops, to give of one's self—that is a real ministry.

The Family Task Force: Improving Service Delivery and Support for Air Force Families

Dr. Gary L. Bowen

Family life throughout the United States is changing and the military services are no exception. Once the bastion of single men, the military is increasingly an institution of families. Military members with families now comprise more than half of the total forces of the Army, Navy, and Air Force—and their numbers are increasing.¹

Many of these families no longer fit into the traditional mold of military husband, dependent home-maker wife, and children. Contemporary trends in marriage, divorce, single parenthood, dual career patterns, and voluntary childlessness are all reflected in military families today.² These families also experience many of the same pressures as other American families such as inadequate family finances, contrasting values, changing definitions of husband and wife roles, new definitions of parental responsibilities, and lack of viable family support systems.

¹Richard Carr, Dennis K. Orthner, and Richard Brown, "Living and Family Patterns in the Air Force," *Air University Review*, 31 (January 1980), pp. 75–86; Nancy L. Goldman, "Trends in Family Patterns of U.S. Military Personnel during the 20th Century," in Nancy L. Goldman and David R. Segal, eds., *The Social Psychology of Military Service* (Beverly Hills: Sage, 1976).

²See, for example, Dennis K. Orthner and Gary L. Bowen, *Families in Blue: Insights from Air Force Families* (Greensboro, NC: Family Development Press, 1982); John W. Williams, "Divorce and Dissolution in the Military Family," in Hamilton I. McCubbin, Barbara B. Dahl, and Edna J. Hunter, eds., *Families in the Military System* (Beverly Hills: Sage, 1976).



Dr. Bowen is a Senior Research Scientist with the Organizational and Marketing Research Group at Westat, Incorporated, Rockville, Maryland. A family relations specialist and research analyst, Dr. Bowen possesses a broad background in military family research, evaluation research, and manpower analysis. As a researcher, Dr. Bowen recently completed a world-wide investigation into the trends and dynamics of Air Force family life. Presently, Dr. Bowen is directing a large-scale evaluation of the Air Force Family Support Centers. Dr. Bowen has published numerous reports and articles on marriage and family life and is a consultant to professional, service, and military organizations.

Although families in the military must cope, like all families, with the stress that occurs whenever individuals must coordinate their lives, military families have the additional stress created by the military lifestyle. The nature of the military itself, which requires readiness and preparedness for missions that could be crucial to national security, creates stress for individuals and their families. Family separations are common as well as long term separations from extended family and friends. A number of other factors also differentiate the military from the larger society. These factors, which may contribute to the stress experienced by service members and their families, include: frequent mobility; hazardous duty assignments; the possibility of injury, captivity, or death in war or in potentially dangerous environments; social and cultural isolation of families on bases in remote areas or overseas; and subservience of family needs to military objectives and requirements.³

Many of the stresses endemic to military life take on even greater significance given the growing recognition of the interdependency between military effectiveness and family functioning. The linkages between military retention and performance and family and personal well-being are well established in the research.⁴ Military families are now a vital part of the mission support system upon which the military depends.

Given the predominance of families in the military today, the inherent stresses of the military lifestyle, and the importance of the family to the military mission, it is vital that military leaders and service providers remain sensitive and responsive to the needs of military families. Only then can policies and programs be designed that meet the needs of military families and which support military mission requirements.

One means by which families in the military can be helped to cope with the stresses they encounter is through the design of more comprehensive, coordinated, and responsive service delivery and support systems that provide a model for effective interaction between professional and natural helping systems. One example of such a model is the Family Task Force (FTF) at Lakenheath Air Base, England.⁵

The purpose of this article is to describe the structure and operation of the FTF. After reviewing the history, structure, and objectives of the FTF, the impacts of the program are discussed as well as keys to program

³See, for example, Edna J. Hunter, *Families Under the Flag* (New York: Praeger Publishers, 1982).

⁴See Orthner and Bowen, op. cit.; Ronald Szoc, *Family Factors Critical to the Retention of Navy Personnel* (Washington, DC: Westinghouse Public Applied Systems, 1982).

⁵For a complete description of the structure and operation of the Family Task Force, see Julia B. Nile and Dennis K. Orthner, *Family Task Force: A Demonstration Project at Lakenheath Air Base* (Greensboro, NC: Family Development Press, 1981). For a copy of the report, write to the Air Force Office of the Chief of Chaplains, Bolling Air Force Base, Washington, DC 22330.

success. Such a description should have implications for improving service delivery not only for military families, but also for nonmilitary families, since many of the factors associated with the development of more effective service delivery in the military community are likely similar for other communities as well.⁶

Program History

In October, 1980, the Air Force (AF) Office of the Chief of Chaplains sponsored a demonstration program, "Coping with Stress and Its Implications for the Family," at Lakenheath Air Base, England. The FTF emerged as a means by which the demonstration program could meet its objective of developing a system to:

- Encourage the examination of policies and programs and their impact on Air Force families;
- Help maximize the two-way flow of information from service providers about programs and from families about their needs;
- Facilitate the development and implementation of coordinated comprehensive services and programs from Air Force families; and
- Regularly review, evaluate, and make recommendation to base leadership about the needs of Air Force families and services provided for them.

The FTF model was designed on the basis of several assumptions about the AF and its families derived from research on AF families and from observations made on AF bases during the first phase of the project. These assumptions are as follows:

- Family satisfaction with AF life has an effect on mission capability by increasing readiness, improving job morale, increasing family support of the member's commitment to the AF, and increasing levels of retention.
- Levels of satisfaction with AF life will increase as attention is paid to improving services and programs for AF members and families.
- Many AF families are experiencing high levels of stress.
- Serious family problems (e.g., alcohol and drug abuse, child and spouse maltreatment) are often the result of an individual's inability to cope effectively with stress.
- The range and quality of services provided to families by the AF is impressive, but as a result of poor communication between base and leadership, service providers, and base families, inadequate research to assess family needs and to evaluate service

⁶See, for example, Ralph M. Kramer, "Future of the Voluntary Service Organization," *Social Work*, 18 (November 1973), p. 60.

delivery, and lack of coordination between service agencies, family needs are not always met.

It was clear that programs and services existed for families and that families had certain problems and needs. It also was clear, however, that family needs were not always matched by service response. The Family Task Force structure was proposed in November, 1980, to base leadership as a means of closing the gap between service need and service response.

Program Structure

The FTF uses a hierarchal organizational structure typical in military settings and presented in Figure 1. The Base Commander has overall responsibility for the FTF. Analogous to the mayor in the civilian community, the Base Commander:

- Hires the Task Force Coordinator.
- Appoints the members of the Executive Committee and the Task Force.
- Supervises the activities of the Executive Committee, Task Force, and Task Force Coordinator.
- Approves the financial plan developed by the FTF and presented by the Executive Committee.

Given the structure, history, and operation of the military community, support from the Base Commander is considered essential to program success.

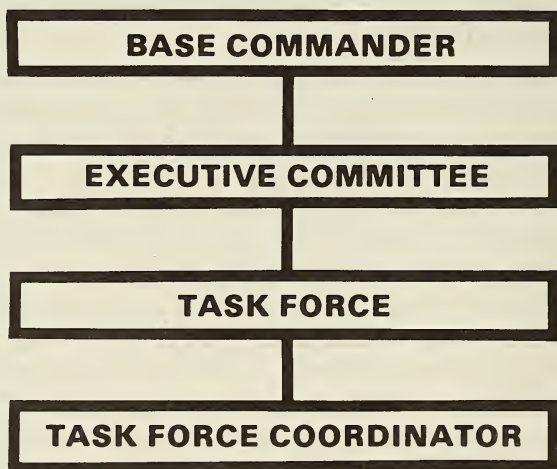


FIGURE 1
THE FAMILY TASK FORCE STRUCTURE

The Executive Committee of the FTF is directly responsible to the Base Commander and meets weekly to facilitate the work of the FTF. Comprised of a member of the Base Commander's staff, a representative from service agencies, from civic organizations, and from institutions for youth, the FTF Coordinator (a non-voting member), and two members of the FTF who are elected at large, the Executive Committee:

- Establishes agendas for the task force.
- Develops guidelines based on reports from the FTF and the FTF Coordinator for the implementation of goals and objectives.
- Executes the financial plan.
- Conducts an annual needs assessment and evaluation of FTF activities and presents the results to the Base Commander.

Each member of the Executive Committee serves a six-month term except for the Base Commander's representative and the FTF Coordinator who serve as long as they fill those positions.

The FTF brings together AF personnel and civilians on a monthly basis to plan and implement activities which support families and help them cope with stress more effectively. The FTF advises and makes recommendations to the Base Commander through the Executive Committee on any policy and program matters which affect families. Comprised of chiefs of agencies, presidents of civic organizations, representatives from the Base Commander's staff, and others at the discretion of the chairperson, the FTF:

- Increases the amount and quality of communication about services and programs for families among service providers, basic civic organizations and families.
- Provides the mechanism whereby service agencies develop understanding of each others functions and coordinate efforts to meet family needs.
- Maximizes effective interaction between professional and natural helping systems.
- Devises means to regularly assess needs of families, evaluate service delivery, and review the impact of policy and program changes.
- Elects members to the Executive Committee and directs the committee to facilitate the work of the task force.

The FTF is chaired by a member of the Executive Committee, elected by that committee.

The FTF Coordinator is directly responsible to the Base Commander for the daily operation of FTF activities. A full-time, government service position, the FTF Coordinator:

- Assists the task force in accomplishing its stated goals and

objectives.

- Recruits, trains, and supervises volunteers to work in the FTF office.
- Prepares the agendas and schedules for the meetings of the Executive Committee and FTF.
- Supports and conducts publicity efforts on behalf of the FTF and base agencies and organizations.

In the demonstration project, the FTF Coordinator served as the catalyst to the day to day operation of the FTF.

Program Goals

The FTF established three major program goals:

- Communication.
- Service linkages.
- Evaluation. Each of these goals are presented in the following sections together with more specific program objectives and activities planned and implemented by FTF subcommittees to respond to the identified goal.

The activities mentioned are not meant to represent exclusively the work of the FTF, but rather are those activities considered of primary importance by task force members.

Communication. One goal of the FTF is to increase the amount and quality of communication about services and programs for families. FTF members viewed this goal as consisting of four objectives:

- To facilitate communication and cooperation between agencies delivering services to AF families.
- To enhance communication and cooperation between service agencies and organizations representing base families.
- To increase the awareness of programs and services for AF members and their families.
- To make clear the functions and responsibilities of each service agency or AF division in the delivery of services to AF families.

The FTF planned and implemented several activities to improve communication about services and programs for families. First, the FTF agreed to meet regularly and to have members report on activities of their staff or constituents. Second, the FTF developed an information and referral hotline on base where volunteers were trained by the Task Force Coordinator to respond to inquiries from family members about programs and services. Lastly, the FTF submitted materials to the base newspaper on family matters and activities and developed a brochure outlining all services and programs available to families on base.

Service Linkages. A second goal of the FTF is to provide a mechanism whereby service agencies could develop understanding of each others

functions and could coordinate efforts to meet family needs. FTF members outlined four major objectives in response to this goal:

- To review and monitor the development, organization, and implementation of services and programs for AF families.
- To identify strengths and weaknesses of programs and services affecting families and to devise strategies for maintaining strengths and reducing weaknesses.
- To act as the liaison between families, service providers, and commanders.
- To work as a group to devise strategies to improve programs that affect families generally and which support their individual service efforts.

Several activities were implemented by the FTF to improve service linkages. First, the FTF agreed that better support was needed for incoming families. Guidelines and incentives were developed for sponsors of incoming families and volunteer sponsors were recruited and trained. Second, guidelines were developed for volunteerism to increase the effectiveness of agencies and organizations in recruiting, training, and supervising volunteers. Third, the FTF designed and implemented training workshops for AF supervisors, service providers, and hotline volunteers on the roles of base service agencies and their referral and intake procedures.

Evaluation. The third goal of the FTF is to devise means to regularly assess the needs of families, to evaluate service delivery, and to review the impact of policy and program changes on family life and service delivery. In response to this goal, FTF members specified two primary objectives:

- To raise questions about AF and base policies (e.g., confidentiality) which affect family life and make recommendations for appropriate changes in accordance with family needs.
- To regularly identify the high priority needs of AF families on base and to determine how best to meet these needs.

To improve evaluation efforts, the FTF initiated several actions. First, the FTF developed and administered a needs assessment questionnaire to members and staff of organizations and agencies represented on the FTF and to a representative sample of families on base. This provided an opportunity for AF personnel and families to make suggestions for improving base services and programs that influence families. The FTF planned to administer the needs assessment annually. In addition, the FTF reviewed base policies on families and service delivery and made recommendations to the Base Commanders on changes that would enhance community support for families.

Program Evaluation

The FTF structure, as a means of meeting the program goals, was pro-

posed to the Base Commander in November, 1980. The first FTF meeting was held in December, 1980. In May, 1981, the project team conducted an evaluation of the demonstration program. Evaluation questionnaires were designed and administered to twenty members of the FTF and representatives of the base community. Personal interviews were used and each lasted about an hour. People interviewed represented a cross-section of the human service delivery system at the base as well as potential users of the system. The evaluation also included meetings with the Base Commander, his staff, and other base leaders.

The evaluation identified several issues that formed the basis for recommendations to the Base Commander. Overall, attitudes toward the FTF were positive and supportive with respondents reporting increased communication between agencies and a new sense of community effort to meet the needs of families. The model was seen by respondents as effective both for establishing comprehensive base programs and services as well as for monitoring and evaluating on-going programs.

A number of factors were identified by respondents as instrumental to the success of the FTF. These factors are described in the following sections.

Efficiency. Respondents felt that the operation of the FTF had reduced significantly the fragmentation and duplication of services and programs for families through improving communication and liaison between community agencies and organizations. By providing a forum for community planning and development, respondents felt that services were created that complemented existing ones and that filled gaps in service delivery. As a consequence, they felt that community resources were more efficiently used and service delivery was maximized.

Accountability. Another strength of the FTF mentioned by respondents was accountability. Respondents felt that the FTF had succeeded in establishing evaluation procedures that helped measure the impact of base policies and programs on families. Evaluation procedures were seen by respondents as necessary to ensure that the policy and program activities of the FTF and base service agencies were meeting family needs and responding to those needs by the most efficient and cost-effective means.

Respondents also felt that program accountability had been improved through the effective use of needs assessments by the FTF to identify the high priority needs of families. The use of needs assessments was seen by respondents as providing a vehicle for community input into the development of policy initiatives and program priorities. As a result, they felt that the gap between family needs and service response had been reduced.

Effective Service Delivery. Respondents felt that the quality of service delivery had improved in several respects since the initiation of the FTF. First, better communication and cooperation were reported between serv-

ice agencies. Service agency personnel, for example, reported greater understanding of the role of other service agencies and more knowledge of the skills and special training of human service providers on base. One result of this improved communication and cooperation was a reported decrease in the number of inappropriate referrals between base service agencies.

Second, respondents reported that continuity of service delivery had improved through the operation of the FTF. Respondents felt that the availability of services and programs had become less dependent on the skills of agency personnel and more dependent on base needs. Given the normal but frequent rotation of military personnel in service agencies, this impact was seen by respondents as an especially important contribution of the FTF.

Lastly, representatives from the base community reported more awareness of and greater willingness to access available programs and services. More importantly, they reported greater investment in the community development of programs and services for families and increased confidence in the professional helping services available.

Use of Volunteers. The recruitment, training, and supervision of professional volunteers were mentioned frequently by respondents, especially FTF members, as instrumental to the success of the FTF. Realizing the importance of volunteer efforts to the delivery of comprehensive and efficient services, the FTF initiated the concept of the "professional volunteer." This development entailed several interrelated tasks:

- Preparing job descriptions for voluntary positions.
- Initiating training programs for skill development.
- Developing placement services for volunteers.
- Performing supervision and evaluation of volunteer activities.
- Providing incentives for volunteers such as letters of recommendation, award certificates, and reimbursement of volunteer expenses. As a result of these actions, the number of volunteers increased dramatically providing new and important resources for program development and support.

Public Affairs. Respondents felt that a major contributor to the success of the FTF was its public affairs activities. Based on the understanding that families who are unaware of programs and services will not use them, task force members viewed public affairs as a major activity of the FTF. Consequently, a public affairs subcommittee was formed on the FTF and was given responsibility for publicity of both FTF activities and base programs and services.

To meet this responsibility, the committee published a summary of FTF activities each month in the base newspaper and regularly submitted articles to the base newspaper of general interest to families. The committee also established a public affairs coordinator within each service agency and organization to publicize programs or events of potential interest to

families. Lastly, the public affairs committee prepared a handbook for families which contained information about available services and organizations, including their name, location, operating hours, and brief descriptions of their purpose and functions.

Program Developments. In addition to the formal work of the FTF, respondents reported a number of program initiatives that developed simply as a product of the excitement generated by task force meetings, e.g., a baby sitting cooperative, a single parent group, and an adolescent discussion group. In each case, the FTF mobilized existing resources, serving as a catalyst to program development. These FTF program spin-offs were felt by respondents to strengthen the informal base support system for families. They also had the effect of building credibility for the FTF in the local community.

In sum, the FTF had succeeded to generate a new excitement for effective delivery of formal and informal support services at Lakenheath Air Base. Its success had resulted largely from its ability to translate valued concepts of practice into a model of effective service delivery and administration.

Summary and Conclusion

The development of the FTF is seen as a major step in providing coordinated and comprehensive services for AF families. Its objective is to increase the morale of AF members and families and to foster the ability of these families to cope more effectively with the stresses that sometimes accompany military life. This is accomplished in three ways. First, the FTF encourages the development of new programs and policies which help AF service providers identify and respond to those AF members and families who are experiencing problems. Stimulated by the FTF, innovative programs and policy recommendations often develop as a result of increased communication and cooperation between service agencies and between agencies and families. Second, the FTF strengthens formal and informal base support systems so that families are encouraged to use more functional coping behaviors when they experience stress. Most functional coping behaviors involve reaching out to other people for help and support in times of stress. If both formal and informal support systems are well established and accepted on bases, it is likely that families will more readily turn to them for help at stressful times. Lastly, the FTF model encourages AF families to become part of formal and informal support systems on base, thus reducing the physical and emotional isolation which may encourage the use of dysfunctional coping behaviors. In this way, the FTF helps prevent family problems by strengthening support networks.

As a field tested model for program development and service delivery, the FTF has implications for other communities as well—both military and civilian. The need for the development of coordinated and

comprehensive services for families that are responsive to community needs and that maximize client participation in decision-making is applicable in almost any community. The FTF concept presents as an innovative service alternative that is both effective and compatible with the knowledge base, values, and ethics of social work practice.

Good Grief: Helping to Find It

Chaplain (CPT) Granville E. Tyson

Grief, a human emotion common to all of us touches our lives from time to time and sets us on a journey with a beginning and an end, a journey we must finish lest we find ourselves in a worse state than when it began. This journey has a number of stages. This article will set forth the various stages of grief as seen by different researchers and to synthesize those into one set useful to the chaplain in his work with the grieving persons.

The history of the grief process research in the field of modern psychiatry is relatively recent. Dr. Erich Lindemann, Professor of Psychiatry at Harvard, first described the grief process in an article entitled; "Symptomatology and Management of Acute Grief" published in 1944 in *The American Journal of Psychiatry*. Here he compared the difference between healthy grief reactions and unhealthy, or morbid grief. He pointed out the need to help the grieving person to work through their grief and to find new ways of relating to life following a loss. He described five characteristics unique to acute grief; (1) somatic distress (2) preoccupation

The sources used in this paper include *Good Grief*, by Granger Westberg (1962), a little classic in the field which sets forth an extensive process of grieving, of great interest to the helping professionals for years. *On Death and Dying* (1969), by Elizabeth Kubler-Ross, is a landmark study of the attitudes of terminally ill patients and the stages of grief they progress through in their dying. *Death: The Final Stage of Growth* (1975), also by Elizabeth Kubler-Ross is a later book offering perspectives on death and dying from those who experience it differently from the ways we do. Wayne E. Oates has written a very helpful volume, *Pastoral Care in Grief and Separation* (1976), in which he augments the stages of grief described by Kubler-Ross. He also suggests many helpful ways of dealing with loss and grief, of great value to the chaplain or any other helping professional. Reference is also made to *The Minister as Crisis Counselor*, (1974) by David K. Switzer.



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with the image of the deceased (3) guilt (4) hostile reactions, and (5) loss of patterns of conduct.¹ It will be noted later that these characteristics are also found in the grief processes of other authors.

While we more often than not relate grief to loss through death, Westberg points out that grieving occurs repeatedly in life; he notes that each time we go through a process of grieving we follow a certain emotional and physical pathway common to our own psychological makeup. This process of grieving has certain common characteristics which can be observed in most people by caring persons. Westberg has taken the research of Lindemann and built upon it a ten-stage grieving process that applies to grieving whether loss by death, loss of property by fire or disaster, or loss of friends and family ties through moving. He asserts that while movement through the stages varies in intensity and consistency from person to person, the important thing is that the grieving person complete the process and not get "stuck" in one stage. The incomplete grieving process has damaging effects upon emotional and physical well-being.²

Dr. Elizabeth Kubler-Ross has made significant contributions to knowledge of the grieving process. Her work with terminally ill patients involved interviews with them in which she searched for feelings and experiences of which health-care professionals were unaware and did not understand. She discovered a five-stage grief process termed "anticipatory grief" which the patients experienced prior to their own death.³ She also noted that the patients' family often experienced this progress through the grief stages with them, continuing the grief process after the loved one died.⁴

Wayne E. Oates, Professor of Psychiatry and Behavioral Science at the University of Louisville School of Medicine and pioneer in the field of pastoral care, identifies other stages of the grief process. These serve to augment the five stages which Kubler-Ross describes.⁵

For purposes of comparison, the stages of the grieving process described by Westberg, Kubler-Ross, and Oates are noted in Figure 1 for ease of comparison and as preliminary to combining them into a single process that grieving persons and helping professionals can understand and use.

¹Granger Westberg, *Good Grief* (Philadelphia: Fortress Press, 1974) p. 9.

²*Ibid.*, pp. 2-11.

³Elizabeth Kubler-Ross, *On Death and Dying* (New York: McMillan, 1969) pp. 34-121.

⁴*Ibid.*, pp. 149-150.

⁵Wayne E. Oates, *Pastoral Care and Counseling in Grief and Separation* (Philadelphia, Fortress Press, 1976) pp. 36-37.

The Stages of the Grief Process

Westberg, <i>Good Grief</i> ⁶	Kubler-Ross, <i>On Death and Dying</i> ⁷	Oates, <i>Pastoral Care</i> ⁸
1. State of Shock.	1. Denial and Isolation.	1. Shock.
2. Emotional Release.	2. Anger.	2. Panic.
3. Depression and Loneliness.	3. Bargaining.	3. Numbness.
4. Physical Symptoms of Distress.	4. Depression and Despair.	4. Fantasy Formation.
5. Panic.	5. Acceptance.	5. Emotional Release.
6. Guilt.		6. Selective Memory.
7. Hostility and Resentment.		7. Bereavement Dreams.
8. Inability to Return to Routine.		8. New Reason for Being.
9. Hope emerges.		
10. Readjustment to Reality.		

Figure 1

To examine any one of these grief processes would give the impression that they are clear and easily observed in the grieving person. The reality is different. The grieving person often does not pass through each stage consecutively, and at times will reverse the order, pass through one or two stages several times, or remain in one stage for a time. Moreover, when one compares each of these processes to the others, it is difficult to determine where a particular person is in his or her grief. A chart of the grief process is helpful if for no other reason than to establish benchmarks that say, "This patient was here; now he is there." In view of that, I have combined these three descriptions of the grief process into one process of five stages, incorporating the common elements of all three systems and greatly simplifying the process. This combining of elements risks oversimplification, but for ministry (rather than psychiatric research or clinical treatment) the simpler the better. Highlighting the more obvious common grief affects produces a result that is easier to use and fits most persons who experience various kinds of grief. The advantage of this combination of processes is that it builds on the best researched and most agreed upon stages in a grieving person's struggle for stability. The stages of this synthesized grief process and the descriptive affects are as follows:

⁶Westberg, op.cit., pp. 13-57.

⁷Kubler-Ross, op.cit., pp. 34-121.

⁸Oates, op.cit., pp. 37-46.

1. Shock and denial: Includes panic, numbness, may include bargaining.
2. Emotional release: A plethora of emotions can erupt at this point, including anger, tears, despair, guilt, resentment (towards the deceased, God, or self), and hostility.
3. Depression and loneliness: Isolation from others and God.
4. Reconditioning and readjustment: The struggle to find reality once again and to discover new routines for relating to life. Bereavement dreams assist the subconscious in this effort.
5. Hope emerges, along with acceptance and new reason for being: This is a return to stability and renewed normalcy.

Figure 2 presents a graphic description of the stages.

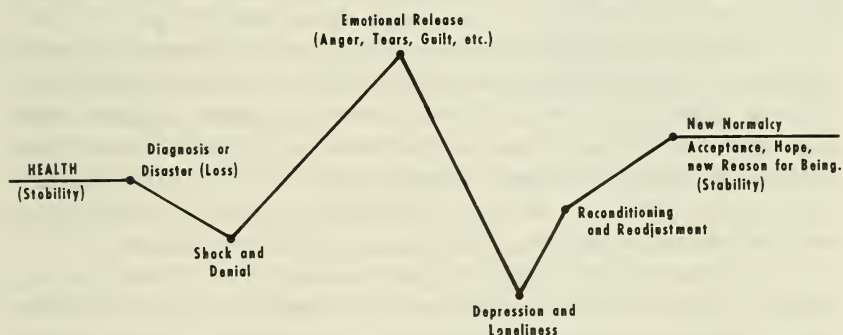


Figure 2

While Kubler-Ross's work deal primarily with the anticipatory grief of terminally ill patients, both she and Oates assert that the family of the dying patient also experiences similar stages of grief with the patient, continuing these following the patient's death. We naturally associate grief with some kind of death or severe loss and have so far considered the states of grief primarily from that perspective in this article. Yet multitudes of experiences cause grief and its process through these vital states.

Oates singles out divorce as one of the principal experiences of grief. Denial, anger, depression and other emotions are present in the early

stages of separation and divorce. These emotions are “recycled” into even more intense experiences after the divorce has become a legal finality.⁹ Furthermore, the divorce is not a “clean break” such as the loss of a spouse through death. Necessary agreements for care and visitation of children can complicate and exacerbate the already painful relationship, making healing a long and arduous process and complicating the passage through the grief process.

Westberg probes further into human experiences and indicates that the grief process is operative in many other kinds of losses. These would include moving due to promotion or reassignment, an experience which affects 20–25% of Americans annually.

Retirement is often experienced as a loss. The same is true of unexpected layoffs in business and industry. Being passed over for promotion is a common kind of loss in both the military and the civilian sectors. Parents often experience a deep sense of loss when their son or daughter leaves home. Loss of home or property through fire, storm or financial ruin causes grief, as well as does the loss of a beloved pet. The list is endless and the intensity of each experience varies with the person. But losses do set in motion the process of grief. When recognized for what it is, grief is easier to handle and resolve.¹⁰

The military member, moreover, experiences grief and loss unique to his or her life. In time of war death is a constant shadow, never far away. A lesser loss through injury or wounding is also possible.

Whether in peacetime or war, military members and their families move from one post to another every 3 to 4 years, occasionally more often. The fear of passover lurks in the recesses of every career soldier’s mind; even when anticipated, it is often experienced as a dreadful blow. Whatever the cause, the grieving person begins the journey into the grief process; the chaplain can render an important service by assisting the grieving person to complete that journey to reach a healthy conclusion.

It is the passage *through* the grief process that is critical. Research strongly suggests that unresolved grief is a causal factor in physical and mental illness as well as emotional and family disorder.¹¹ Bereaved and estranged persons sometimes do not allow themselves adequate time to grieve and to restore themselves to a new normalcy. Hastening into new commitments, life-long partnerships, or other relationships without completing the stages of grief can be dangerous to health and well-being. It can even doom these new relationships from the start.¹²

⁹Ibid., p. 31.

¹⁰Westberg, op.cit., pp. 5–7.

¹¹David K. Switzer, *The Minister as Crisis Counselor* (Nashville: Abingdon Press, 1974), p. 139.

¹²Oates, op.cit., p. 57.

Carol, at age 43, lost her husband suddenly and swiftly. Well-meaning friends encouraged her tranquilization to help her to avoid the pain. She and her three children braced themselves against the powerful emotions of grief and sanctified their home so their husband/father could live on. Eighteen months after her husband's death Carol displayed psychosomatic illnesses, severe weight loss, unhappiness, and anger. A visit to her home revealed her husband's favorite color adorning clothes, car, and house. His personal possessions were in place, including pipes and shaving gear. His picture hung in every room. Intellectually she knew he was dead, but emotionally she denied it. Her initial experience of shock and denial had never ended. That plunged her into an eighteen month nightmare of agony, and caused the loss of her job and unfruitful counseling relationships with three therapists. Somehow no one had drawn her lovingly and gently out of her denial and into the real world.¹³

Unfortunately, our society's tendency to deny the reality of death is all too common. Even the typical funeral contributes to this tendency. A body made up to look "natural," meaningless services, and uncaring persons are features of funerals that reinforce the denial of death and lead to obstacles in the grief process. Funerals should instead be an instrument for confronting and experiencing grief in the most therapeutic way. The Jews long ago understood this; they saw the raw gaping hole in the earth as symbolic of the emptiness of the mourner at this final moment of separation. Burying the dead by actually doing some of the shoveling enables mourners to ease the pain of parting. In so doing, they perform one last act of love and concern, the "laying to rest" of the deceased much as children are tucked in by loving parents at night.¹⁴ The early Americans must have had few problems with denial when, in frontier areas, families found it necessary to dig the grave, hew the coffin, tuck in the corpse and hold the service for the loved ones themselves.

It should be emphasized again that death is not the only grief event that needs to heal properly. For example, hasty remarriage can impede and confuse the grief process which follows a divorce as surely as if it followed loss by death.¹⁵ Moreover when a passed-over Lieutenant Colonel finds himself fantasizing about what he could have been as a Command Chaplain, Brigade Commander, or Director, he is still in the denial stage emotionally; he needs to move through emotional release, depression, hope and adjustment into the realization he is an effective officer of his grade. Similarly, the passed-over officer, who after a year still finds himself in tears when thinking of his missed promotion, needs to seek help to extricate himself from his "stuck" position in the grieving process.

¹³Kubler-Ross, *Death: The Final Stage of Growth* (Englewood Cliffs, NJ; Prentice-Hall, 1975) p. 91.

¹⁴*Ibid.*, p. 49.

¹⁵Oates, *op.cit.*, p. 32.

Where is the chaplain in this process? How does he fit in? He is the only professional who has the freedom, role, and professional training to be of significant help to the majority of persons suffering from grief. He is the "frontline professional" first to identify and to engage with persons in distress or grief, working with them in the early stages, and insuring a safe passage through the crisis and grief process.¹⁶ By doing this he helps the grieving person to experience a more positive outcome and a greater degree of mental and emotional health.

This requires preparation and training. To work with a dying patient requires a certain amount of maturity, which comes only from experience. We have to take a long, hard look at our own attitude toward death and dying before expecting to help others with their grief.¹⁷ Chaplains who have experienced acute grief have a deep well of empathy that even the best training cannot convey. Moreover, as ministers to the grieving family, we have a very effective tool, the funeral, to convey gently the reality of death, to encourage the honest expression of grief, to involve the family in the larger context of the church family and to affirm the ongoingness of life and the love of God.

We do well to remember that grief does not end with the funeral. The chaplain who makes follow-up contact to check on the grieving process of the bereaved person does well. Contact can be made in a variety of ways both formal and informal, through visit, phone, letter or casual encounter. Group therapy is particularly effective; the support of a group when family concerns are diluted or distracted can be especially helpful.¹⁸

The great gift of the chaplain is his ministry of presence, his availability to the sufferer. The greatest need of the grieving person is ventilation. If he or she needs to talk, cry or scream, the chaplain can be there to hear and understand. If we as chaplains can tolerate anger, whether it is directed at us or at God, we are helping the grieving person to take a giant step down the path toward eventual acceptance of his or her situation. It is a confusing and difficult path that the bereaved have to walk; the informed and well-trained professional chaplain can offer a hand of love and empathy that will lead them through the dark "valley of the shadow of death" to the place where the sun shines once again.

¹⁶Switzer, op.cit., p. 142.

¹⁷Kubler-Ross, *Death: The Final Stage of Growth*, p. 240.

¹⁸Oates, op.cit., p. 73.

Tenting in the Wilderness:

A Theological Approach to Young Adult Ministries

Chaplain (MAJ) John L. Setzler

This article will: (1) examine the biblical description of Israel's wanderings in the wilderness for both an understanding of and model for ministries with young adults and (2) assert that military chaplains have a powerful, symbolic ministry in this process!

This study does not provide an exhaustive exploration of the biblical experience of Israel's wilderness wanderings between Egypt and Canaan; it does not attempt to identify all the significant issues involved in young adult emotional, physical or spiritual development; it does identify selected theological issues of Israel's wilderness period as models for understanding and developing ministries with today's young adults in the military; it also identifies the role of the military chaplain as vital with persons in this stage of adult and faith development.

Israel in the Wilderness

A negative view of this historical period runs throughout the Old Testament. Psalm 106 offers a lengthy recital of all that was bad during this period. Psalm 78 offers the hope that the present generation will "... not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God." (Ps. 78:8) This negative view is reflected not only in the worship life of Israel, but also in the prophets. Ezekiel, speaking the Word of the Lord to the nation in Exile, declares: "So I led them out of the land of Egypt and brought them into the wilderness... but the house of Israel rebelled against me in the wilderness..." (Ezek. 20:10-13) Why is the view so consistently



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negative on the part of the people and their spokespersons? Walter Brueggemann suggests:

The wilderness tradition is the most radical memory Israel has about landlessness. Wilderness is not simply an in-between place which makes the journey longer. . . . It is Israel's historical entry into an arena of chaos, which like the darkness before creation, is formless and void and without a hovering wind. Wilderness is the historical form of chaos and is Israel's memory of how it was before it was created a people.¹

Wilderness describes the historical moment when the people, in the process of becoming a nation, are caught in the precarious position of having left behind the only way of life they know, but are not yet able to catch a vision of what Yahweh has in store for them. "Vulnerability," says Brueggemann, "is a central theme in the wilderness tradition."² The historical and emotional experience of being caught between the sea and Pharaoh's army lingers on through the trek in the wilderness. The fear and dread, intensified by an uncertain future, cause a predictable, but negative, reaction in the fledgling nation.

Wilderness is a time of "break-away." Wilderness is an attempt to "break-away" from both the slavery of Egypt and the anguish of wilderness vulnerability. Unable to tolerate the utter dependency of their position, the people frequently rebel against Moses and other symbols of authority. With the images of Pharaoh's destroyed army still fresh in their minds, the struggle begins: "Would that we had died by the hand of the Lord when we sat in the land of Egypt. . . . for you have brought us out into this wilderness to kill this whole assembly. . . ." (Ex. 16:3) Not only do the people rebel against God, they also rebel against one another! Even Miriam and Aaron struggle with authority! "Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (Num. 12:2)

Wilderness is remembered for rebellion against authority and authority figures. Wilderness is also remembered for "murmuring"! "And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness. . . ." (Ex. 16:2) The motif of murmuring is a consistent one in the Book of Numbers and one not always met with patience by Moses or by God.

Yet before the golden calf incident at Sinai, murmuring arose out of a particular and legitimate need, and so the Lord's response was one of gracious care and guidance. After the apostasy at Mount Sinai, when the relationship between the Lord and the people was shaken,

¹Walter Brueggemann, *The Land* (Philadelphia: Fortress Press, 1977), p. 29.

²Ibid., p. 38.

the murmuring came without legitimate need, and so the Lord's response was one of anger and judgment.³

People struggling with the insecurity of place and position often react negatively and inappropriately. Complaints are common. Frustrations are frequent. Moses becomes the central, but ambivalent, symbol both of the people's deliverance and their dependence. At the time of the wanderings the people perceive wilderness as a place of great lack, offering nothing, providing little incentive for what might be. Wilderness is the experience of the circus flyer, having turned loose from the security of what once was, now in movement, but not yet in possession of the security of that which is to come.

At the time of the wanderings, wilderness is a place of great lack, intense deprivation. In retrospect, a new awareness comes. Wilderness is seen as the place of God's care! Foster McCurley calls attention to the large number of references, also in the Old Testament, to the care which Yahweh provided his people in the wanderings in the wilderness. Strong verb forms declare God's care: "Preserved" (Joshua 24:17); "Led" (Deut. 8:2,15; Ps. 136:16; Amos 2:10); "Brought, Gave, Remembered" (Ps. 105:40-42); "Found" (Hosea 9:10); "Knew" (Hosea 13:5; Deut. 2:7).⁴ "These terms," writes McCurley, "stress the care which Yahweh provided for the people in the dangerous trek through the wilderness. He supplied their every need—physical and spiritual—at a time and place at which they were helpless and on their own."⁵ Often this expression of nurture and support comes in spite of the people. Complaints are met with grace, anxiety with support, apostasy with faithfulness.

Yet wilderness raises the desperate question of God's presence. Almost daily the people struggle with the question, often in spite of evidence before them. Is God before us in the new land? Is he a god of Egypt left behind us? Who is this who provides for us? Are we as helpless and vulnerable as we perceive ourselves to be? To these and countless other questions the answer comes:

Yahweh is there with Israel. He enters into the desolation with his people. He subjects himself to the same circumstances as Israel. He also sojourns without rootage, with his people, enroute to the fulfilling land of promise.⁶

Indeed, in later reflection, "It (Israel) is subjected to the worst thinkable

³Foster R. McCurley, *Genesis, Exodus, Leviticus, Numbers: Proclamation Commentaries* (Philadelphia: Fortress Press, 1979), p. 96.

⁴Ibid., p. 85ff.

⁵Ibid., p. 86.

⁶Brueggemann, *The Land*, p. 43.

conditions and is kept well. The place of all lacks, because Yahweh is present, is where nothing is lacking."⁷

It will require a later time in history, when the nation is stronger, when life is settled, when futures are secured, for the people to perceive the truth of the situation. Moving through wilderness one is vulnerable, open to extinction, utterly dependent yet struggling desperately to be independent and self-sufficient. The struggle in wilderness often reflects negative reactions—rebellion against authority and authority figures, complaining, short-sighted views of reality. Looking backward, however, Israel recovers the true meaning: Yahweh was there! His presence transformed their world from a place of abandonment and desperation to a place of preparation and possibility. Yahweh's presence provides the strength to struggle with life as it is, to break loose from images of slave people to become "heirs of the promise," all in the context of new hope! The people later perceive that, even in their moments of rebellion, it is the presence of Yahweh himself that gives meaning to their struggles, misguided though they may be. Wilderness declares that it is not only permissible, but also potentially helpful, to be in the temporary state of "in-between", even as they move toward stability and permanence. "Because Yahweh is there," declares Brueggemann, "gifts are given, healings emerge, newness governs, and nothing grows old."⁸ "I have led you forty years in the wilderness," Yahweh declares, "your clothes have not worn out upon you, and your sandals have not worn off your feet; . . . that you may know that I am the Lord your God." (Deut. 29:5)

Young Adult Development

Many of the elements and characteristics of Israel in the wilderness appear in the issues of young adult development. Gail Sheehy describes the experience of the post-adolescent as that of "Pulling Up Roots":

After 18 we begin pulling up roots in earnest. College, military service and short-term travel are all customary vehicles our society provides for the first round trips between family and a base of one's own.⁹

Theodore Lidz amplifies the issues for this particular age group. The pressures of "identity crises," followed by the responsibility of decisions of a relatively permanent nature, make the period of development a critical one for the stages which follow. "Who am I? is a theme repeated in

⁷Ibid., p. 44.

⁸Ibid., p. 44.

⁹Gail Sheehy, *Passages: Predictable Crises of Adult Life* (New York: E.P. Dutton, 1974), p. 25.

countless variations by late adolescents. It is a question that troubles them unconsciously even more than consciously.”¹⁰

Young adult development also, as Lowell Anderson suggests, involves a process of moving from “Dependency” to “Interdependency.” Anderson suggests that “young adulthood begins when a person takes primary responsibility for the decisions affecting his life.”¹¹ In this willingness to take responsibility, the movement from dependency to interdependency begins. From the life stage of dependency upon one’s parents, teachers and other authority figures, Anderson traces what he feels to be a necessary developmental process through “Counterdependence” (the experience of breaking away from and pushing against parental figures and institutions in order to define one’s identity apart from them); through “Independence” (the completion of the break from others to dependence upon self) to “Interdependence.” This final stage he terms “mutual dependence” which involves the awareness that one is responsible for one’s own life, yet cannot make it alone. There is the need for and requirement of community!¹²

These issues and processes, frequently reflected in the literature of young adult development, come as no surprise to military chaplains involved in full-time ministry with young adults. But we must, at the same time, remember that the process and the movement do not come without price. Sheehy reminds us:

Whatever tentative memberships we try out in the world, fear haunts us that we are really kids who cannot take care of ourselves. We cover that fear with acts of defiance and mimicked confidence. . . the tasks of this passage are to locate ourselves. . . .¹³

Young adulthood is both terrifying and exhilarating. It is a time of freedom and fear. It is a time of exploration and yet longing for that which is no longer available. It is a time of seeking the freedom to be “captain of one’s own ship,” not yet fully aware of the critical need for a supportive crew!

Chaplains, especially those in training situations, are sensitive to the struggle of young adults who rebel against authority and dependence while needing the security of a structured environment. Merton P. Strommen, in his classic study, *Five Cries of Youth*, looks at the life stages of youth in terms of “cries.” “The first cry,” he suggests, “is one of alienation from self, others, and God; . . . the fifth is one of identification with God,

¹⁰Theodore Lidz, *The Person: His Development Throughout the Life Cycle* (New York: Basic Books, Inc., 1968), pp. 342–343.

¹¹Lowell Anderson, ed., “Ministry With Young Adults,” Division of Parish Services/LCA, p. 7.

¹²*Ibid.*, p. 7ff.

¹³Sheehy, *Passages: Predictable Crises of Adult Life*, p. 27.

his people, and their lifestyle.”¹⁴ The dominant element of the first cry, Strommen suggests, is that of “cosmic loneliness.” He continues: “Anxiousness about God, a feeling of isolation from life, and a sense of purposelessness are all indicators of a cosmic loneliness. . . .”¹⁵ Many chaplains have sensed the incredible sense of isolation and aloneness in some trainees who seek us out in the chapel, in the field, wherever we make ourselves available to them.

The nature of the mobile ministry of the military chaplaincy seldom provides us a chance to see an individual grow to the stage of interdependence. Most of our ministry is directed to persons struggling from dependency and counterdependency toward independence. This particular period the Institute of Life Insurance has termed “Transadulthood.” This particular period, the Institute suggests, is characterized by experimentation with differing lifestyles, where personal freedoms are primary; responsibility is, or seems to be, secondary, where options seek to remain open, and where change is characteristic!¹⁶ Is it any wonder that the young soldier we see in a moment of crisis, frustrated to the point of tears, can sit with us for a time and change focus and direction several different times in one conversation? Perhaps this is not just confusion, but a reflection of the nature of a journey where change is coming more quickly than expected. Where the issues of life are in turmoil, the environment seems more threatening than securing, and the sense of aloneness is overwhelming, ministry comes from the willingness to affirm the appropriateness of indecision *at that moment!* We who have both seen and experienced the process of movement in ourselves hope for and guide the young soldier toward a genuine experience of interdependence.

Young Adult Faith Formation

Just as wilderness provided the context for faith development for the Hebrew people, so young adulthood can provide the context for both developmental issues and faith formation. John H. Westerhoff (*Will Our Children Have Faith?*) traces a very helpful faith journey from “Experienced” to “Owned” faith. It is Westerhoff’s conviction that persons are born with some faith, first seen as “experienced”—observing and copying, exploring and testing the faith of those “faithing selves” around us. It is the two “inner” stages of the formation which are of most concern to this study. At some point between the ages of 6–8 and continuing to a point between 14–20 years of age, having come to terms with “Experienced” faith, Westerhoff suggests that persons will move forward to “Affiliative”

¹⁴Merton P. Strommen, *Five Cries of Youth* (New York: Harper and Row, 1974), p. 112.

¹⁵*Ibid.*, p. 114.

¹⁶Robert T. Gribbon, “Congregations, Students, and Young Adults,” *The Alban Institute*, 1978, p. A6.

Faith. Key issues here become the need to belong; to discover a religion that addresses the emotion, the heart; to experience the authority of one's faith story.¹⁷ Westerhoff observes that many persons stop their faith development at the point of "Affiliative" faith.

Where the growth has been nurtured and support provided for the first two stages, persons come to the stage of "Searching" Faith. This stage, Westerhoff suggests, comes between the ages of 14–20 and continues to a point somewhere in the mid-twenties. Characteristics here include a commitment to action; a religion which challenges thinking; a call for critical judgment. We have, Westerhoff suggests, the greatest difficulty with persons in this stage of faith development. "People," he says, "here sometimes appear fickle, giving their lives to one ideology after another."¹⁸ Here the chaplain confronts the doubter, the one who challenges our ideas, questions our actions and attitudes. Here we experience the one in the unit who can be most critical of all we represent, and yet who presents the greatest potential for positive faith development!

Is this perhaps why our ministries appear at times too difficult? Can it be that we burn ourselves out trying to fit persons into one or two basic molds? Is our ministry, mobile as it is, directed to persons not only in the process of moving through the military system, but also moving through both developmental and faith formation stages? The task is awesome; the opportunities unlimited; the direction unclear. What can we provide in our military ministries in order that, as Lidz describes, one can "... begin to see himself moving through a complex world and a maze of people..."¹⁹ Our ministry to young adults comes in both time and context at a critical point in their development. We have the task of providing an enabling form of ministry, one which calls forth and encourages growth and movement. The ministry may have limited time available, single encounter opportunities, but if we can accept our place in a spectrum of continuing military ministry, then we are free to focus on a ministry which fosters growth in persons. Where are models for this ministry? We return to Israel in the wilderness!

Tenting in the Wilderness

At the very point where many perceived Israel at her worst, Israel was at her best! At the point, historically, theologically and experientially where she was most vulnerable and life most precarious, she would later discover she had been strongest. Where she was not engaged in struggle to emerge, to become, even in the points of destructive rebellion and faithlessness,

¹⁷John H. Westerhoff III, *Will Our Children Have Faith?* (New York: The Seabury Press, 1976), pp. 94–96.

¹⁸*Ibid.*, p. 97.

¹⁹Lidz, *The Person: His Development Throughout the Life Cycle*, p. 359.

there she was nurtured in a way that made life possible! Where she felt most alone and isolated she discovered in a way not possible in any other circumstance the primary faith issue of wilderness—Yahweh was with his people wherever they were in life and in whatever circumstances they find themselves. The theological issues of the wilderness involve the transformation of an “extended family” of former slaves into the nucleus of a new nation. A new sense of identity, a new sense of direction, vocation, relationship and responsibility—all are benefits of the wilderness wanderings. They are not perceived as benefits at the time of the wanderings, but emerge with later reflection and realization.

Wilderness provides the context for not only discovering who and whose they are as a people, but also for coming to know the God who “called them out of Egypt with a mighty hand and an outstretched arm.” (Deut. 8:14) It is a time of learning their place in a larger world. It is the place of discovery of a sense of responsibility and accountability. Here, in wilderness, Israel discovers that God expects certain things from them and calls them to accountability for what they do and who they are! Here, in the midst of foresakeness and futility, of frustration and bitter struggle, they discover a God who cares for his people, who participates in the historical experiences of his people in a way unparalleled by any other god. Israel emerges from wilderness chastened and strengthened, interdependent and moving—ready now to push forward into the future to which God calls them. Their actions testify to the presence, at least of “Searching Faith,” if not the first glimpses of “Owned Faith.” There is, as they emerge from this historical period, a new commitment to act on the call to move forward. There is a sense of identity, a tribal consciousness, which will provide the cohesion for the period for the Amphictyony in the new land.

What can we identify as significant elements for a military ministry? Among many elements, I suggest three as primary. First, there is the issue of “Presence.” We are returning recently to affirmation of the validity of a ministry of “presence.” Presence, in the wilderness, means more than just Yahweh’s being there with his people. That presence is significant because he is present with his people in such a way that he transforms the reality of their situation. They perceive his presence, visible (cloud, pillar of fire, etc.) and verbal (through his spokespersons). He is with them in a redemptive way. Being there provides more than just a glimpse in the desert dust; it is the aggressive nature of a God whose love for his people is so great that he comes to them time and again. He raises questions of inappropriate behavior. He challenges assumptions which need to be abandoned. He calls forth growth and then provides the assistance to make growth possible. He treats them as responsible and accountable adults—not making light of destructive and irresponsible behavior—yet addressing such behavior in ways that make change possible. He does not transform wilderness into a lush oasis, but his Presence makes that “in-between” place and time bearable—even profitable!

In what ways does our ministry, those of us who represent God among the military, incorporate these dimensions of Presence? Does presence mean for us more than just being "out where the troops are"? Are we seen as more than just one under a nearby tree or walking at the rear of a forced march? Does our presence inspire and enable good things to happen? Do we call forth the best in persons? Do we challenge them where appropriate? Do we treat them as the adults they are? Can we incarnate a divine love that truly transforms and redeems?

A second significant theological issue of the wilderness is the strength to struggle which Yahweh's presence provides. It is only because Yahweh is there that growth is possible. It is only because Yahweh's strength supports a slave nation that it gains the strength to accept freedom and become "children" of God. Yahweh never criticizes their "struggle," but rather affirms the need for and the right to search, to struggle, to emerge with a sense of new identity. In many ways the wilderness wanderings portray an adolescent nation in a form of break-away, growing from what she had been to what God called her to be. Throughout the process God affirms the struggle, channels the searching, guides it, redirects it, disciplines it when it takes inappropriate directions. In the midst of Israel's struggle with authority and authority figures, it is Yahweh who gives them the freedom and the strength to struggle.

In what ways do our ministries provide the context for struggle and search? Do we find ourselves impatient or uncomfortable with the complainer? Frustrated at the questioner? Wearied by the constant sense of loneliness shared by soldiers who flock to us? Do our services and ministries, at appropriate points, provide a context for struggle? Do they provide an arena for doubt to be surfaced and examined? As we provide avenues for "Affiliative Faith" opportunities in our chapel programs and religious services (with ministry tasks and points of involvement as well as rededication calls and opportunities) do we also provide an affirming climate for those who are searching, struggling, asking disconcerting questions? Can we provide, in the midst of a mobile ministry, a model for healthy struggle and searching, while providing the strength for this very process? Can we be sensitive to the process, looking for persons wherever they may be in the stages of the process and affirming what we find in the name of the One whom we represent?

Thirdly, the wilderness provides a model and opportunity to develop a ministry which is rooted and grounded in the expression of Hope! This dimension is truly the heart and focus of the chaplain's ministry to young adults. Yahweh's presence with his people, at a time when they could neither see the future nor, though they longed to do so, return to the past, provided the ultimate element to transform their situation—HOPE! He not only called them forth but also gave the sense that the struggle was indeed worth the effort! The power of his presence insured that the future was secure. As one who could see what they could not, who had been where

they were yet to go, Yahweh provided hope for them and for their situation. This is the ground of our ministry as military chaplains. We not only call persons to the Christian hope through our worship ministry; we are called to embody in all that we do and are the Hope of the One whose presence transforms the world in which we struggle.

The complaint of "new" soldiers and trainees, adrift in a "new and strange land," who find themselves vulnerable in a manner and to a degree which they had neither expected nor anticipated, without a vision of what yet can be, may well really be a cry for one in whom they can hope and through whom they dare hope for a future they cannot see. Can we receive them not always as chronic complainers or immature young adults, but perhaps as persons who need our presence which provides the strength to struggle and to search? Can we offer our ministry in such a way that both implicitly and explicitly, these persons experience the hope which is at the center of our lives? If we, by the grace of the God whom we serve can do this, then we should not be surprised when they go out of our office "feeling better," and we did not "do" anything!

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The Navigators: An Inquiry and Evaluation

LCDR Robert J. Phillips, CHC, USN

To some, they are shock troops for the Lord. To others, they are God's Gestapo. They are the Navigators, prominent among Protestant parachurch groups active in military circles. One hundred eight military installations have full-time Navigator staff assigned by their headquarters, not including numerous units and ships with spin-off Navigator activities. Virtually every chaplain eventually will encounter a Navigator presence in the form of personnel either trained or influenced by this group. Many chapels sponsor or legitimate Navigator activities on base.

The Navigators are not a denomination, yet they have a precise doctrinal statement to which all staff persons must subscribe. They are not a church, yet demand far more of those involved in their group than most local churches ever ask of their parishioners. Their full-time staff, called "Representatives," are largely laypeople, yet achieve a pastoral authority in the lives of their group many parish priests and pastors never attain.

What are the Navigators? What are they seeking to do? Of greatest importance for this forum, how may the military chaplain relate to this group in the context of ministry?

History

The Navigators originated in a military setting. In 1933, a Southern California layman named Dawson Trotman began meeting with a sailor from the USS West Virginia on a one-to-one basis to encourage him in the



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disciplines of Bible study, prayer and personal witnessing.¹ From this initial encounter and other formative contacts with persons of similar concerns, the organization was established under the leadership of Trotman. The outbreak of World War Two gave added impetus to growth. Trotman combined a dynamo of personal energy with a perfectionist spirit, creativity, sharp tongue and deep faith to mold the Navigators until his death in a boating accident in 1956. Lorne Sanny, a close friend and fellow worker in the group, assumed leadership on Trotman's death and continues to this day in that capacity as International President.

The Navigators currently number approximately two thousand staff, which includes over seven hundred spouses. These are supported financially by over eighty thousand regular donors. In 1982, about eighty percent of the twenty three million dollars raised by the group came from such donors, with the balance of income being provided by conferences, camps and profits from Navpress, the publishing house of the organization.² Operational headquarters for the group is located at Glen Eyrie, a castle-like retreat area acquired in the 1950's near Colorado Springs, Colorado.

The Navigators no longer are confined to military settings. Over the past thirty years it has branched out to nearly three hundred fifty college campuses, one hundred seventy local communities and over four dozen foreign countries, primarily in foreign college settings. The follow-up program for the Billy Graham Crusades was formulated under the direction of Trotman, while the "Evangelism Explosion" program of the Coral Ridge Presbyterian Church as advocated by D. James Kennedy has owed much of theology and structure to Navigator insights.

Beliefs

The Doctrinal Statement that staff members affirm falls within the structure of Protestant conservative/evangelical belief. The inerrancy of the Bible, the Trinity, the dual natures of Christ, original sin, the substitutionary atonement, the resurrection and second coming of Christ are prominent themes.³ The bodily resurrection of Christians, Heaven and Hell and salvation by faith also are affirmed. Nothing is contained within the statement regarding the nature of a Christian's affiliation with a church of sacraments.

¹Betty Lee Skinner, *Daws*, Zondervan, 1974, p. 82. This biography of Trotman, while not a scholarly critical study, is a highly readable work of reasonable balance with numerous insights on the founding and expression of the Navigator's ministry.

²Navigators Annual Report, 1982, p. 9-10.

³The Navigators Doctrinal Statement (no date). The statement and other materials on the organization were sent on request.

The Navigators

Doctrinal Statement

- We believe in the Scripture of the Old and New Testaments as inspired by God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

- We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit.

- We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary and is true God and true man.

- We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that Spiritual death which is separation from God; and that all human beings are born with a sinful nature.

We believe that the Lord Jesus Christ died for our sins according to the Scripture, as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

- We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

- We believe in "that blessed hope," the personal and imminent return of our Lord and Saviour, Jesus Christ.

- We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

- We believe in the bodily resurrection of the just and unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

The beliefs are fleshed out in a variety of ways. A person may be involved with the Navigators for years without ever encountering the Doctrinal Statement or even knowing one formally exists. This is not due to a secretive motive by the group but does demonstrate one dimension of a parachurch group, in which any confessional statement is downplayed as belonging to the purview of a given church. Yet Bible studies and teaching sessions conducted by the group clearly set forth the essence of the Doctrinal Statement.

Other doctrinal emphases, while not codified in a statement, become readily apparent to one involved in Navigator ministry. "Eternal

Security,” which states no person who once has become a Christian can ever thereafter fall away, is a mainstay doctrine.

There has been some ambivalence over speaking in tongues, with the general trend among staff to downplay and occasionally discourage such activities. The gift of tongues definitely is not perceived as either a necessity or as a major part of the Christian life, though it has not been formally repudiated.

Practice

The uniqueness of the Navigator ministry does not lie in its formal beliefs, which are shared by many Protestant church groups. It is in the practice of “disciple-making” that its impact is most greatly felt. Using 2 Timothy 2:2 as a foundational verse, the Navigators have evolved an understanding of discipleship as the practical impartation of convictions and skills to another person in such a way that that person similarly can train another in a form of spiritual multiplication.

Pivotal in the implementation of this program are both the Navigator representative and the tools developed by the organization. The representative meets on a regular basis with selected persons for “man to man” time, in which one’s spiritual formation, doctrinal knowledge, mastery of scripture and personal life are shared. These persons in turn meet with others they have recruited, training as they are themselves trained.

The representative establishes overall programming for the group, including recreational activities, local rallies, times for personal evangelism and weekly didactic sessions with core persons. Female staff only will meet with female trainees on the more intense level of commitment as a hedge against entangling relationships. Twice yearly regional conferences, normally planned around college breaks, are part of the overall program. The representative normally will have one or more of the advanced trainees live with his family, sharing the house chores and expenses, as a way for total immersion in that person’s life.

Numerous written tools assist in this work. For use in witnessing is the “Bridge” illustration, which persons are encouraged to memorize. A “Prayer Hand” and “Word Hand” also are used to illustrate five dimensions of prayer and intake of the Word of God, here seen as the Bible and the preached word. The Topical Memory System introduces a pattern for consistent scripture memory. Quiet time, a consistent morning devotional period, is encouraged. Navpress has produced Bible studies used by trainees at various level of involvement.

Navigators in civilian life are expected to attend a church of their choice. No overt censorship or criticism officially is made of any church a trainee may choose to attend. Navigators in military settings often involve themselves in chapel programs where practical, many times serving in varied capacities from ushering to teaching in the Sunday School.

Evaluation

Obviously, no article of this size can do justice to all the Navigators do and teach. The preceding overview has sought only to lay a brief foundation in developing a perspective on the goals and the praxis of the group. The following evaluation likewise is offered to suggest areas of strengths and weakness in this organization as it pertains to ministry in the military in general and relationships with chaplains in particular.

The strengths of the Navigators are numerous. The intensity of their commitment has changed many formerly lethargic nominal Christians into more responsible followers of Christ. Their emphases on Bible study, devotional time and scripture memory have helped military personnel develop interior resources with which to face a spiritual environment often apathetic or hostile to Christianity. Their insistence on accountability and excellence has made them exceptionally reliable in such chapel duties as they may undertake. In one Marine Corps chapel in which I served, the Navigators took responsibility for ushering and counting offerings. Every Sunday thereafter was covered for two years with unquestioned cheerfulness and efficiency.

The official Navigator policy of support for chaplains can work in favor of the Command Religious Program.⁴ Enlisted and Officer Navigators can move through berthing and work areas encouraging participation in the CRP in ways no chaplain can hope to do. While no Navigator staff person may be expected automatically to agree with the chaplains' program *in toto*, neither devisiveness or destructive behavior by staff is tolerated by Headquarters if brought to their attention.

The Navigators are able to provide a specific type of ministry many chaplains and chapels, of necessity, cannot perform. The ministry demands on most chaplains preclude giving the amount of time to the few that a Navigator representative is able to do. The self-defined limits of Navigator ministry enables the group to invest itself in an intense personal involvement in the lives of the few, though their outreach also involves a more general evangelistic military as part of their training. This emphasis on quality has led to a steady growth in the organization, in spite of a pronounced absence of dynamic public speakers or heavily publicized crusades.

Areas of tension can exist within the Navigator ministry as well as between the group and chaplains. These tensions can arise from differing emphases, theological disagreements and mutual suspicions. The concept of Church has created ambiguity within the group and in its relations with denominations and chapels. While emphatically and sincerely denying any intent of becoming or replacing any church, the nature of Navigator

⁴The Navigators Annual Report, 1982, p. 3. Additionally, Francis Cosgrove, Director of Church Relations for the Navigators, mentions in correspondence of 2 February, 1982 that "the primary (Navigator) ministry with the military is to help the military chaplain in his ministry to those under his care."

ministry is such that a person increasingly finds his/her spiritual and emotional nourishment within the group.

The representative or senior trainee can achieve a pastoral authority and presence through intense personal contact that the ascribed authority of ordained clergy or chaplain cannot approach. The group provides for fellowship, recreation, missions, teaching and emotional support. Only in the sacraments and in formal Sunday worship do the Navigators not provide what constitutes for many Protestants the functional parameters of a church.

A truncated view of mature discipleship can evolve, in which the sacraments/ordinances of the church are viewed as appendages of the faith via a *de facto* neglect of emphasis. A clash of pastoral leadership may develop. In one situation, a Navigator trainee felt a call into the ordained ministry. Through consultation with his local pastor and denomination, the process was begun. When this information was shared with the local Navigator representative, the trainee was advised to defer seminary for further training and especially not to attend the seminary the trainee had in mind. When the trainee decided to follow the advice of his church leadership, he was removed as pianist for Navigator functions and quietly stripped of all responsibility. Such pastoral and sacramental tensions are inherent in participation in a parachurch organization. This by no means invalidates this participation but does plead for a perspective on the practical limitations of the involvement.

The very zeal so nobly characteristic of the Navigators can bring attendant problems. Dating and the development of mature Christian heterosexual relationships have been areas of great ambivalence for many Navigators. Within the group, they occasionally refer to themselves as the "Never-daters," only partially tongue-in-cheek. While dating within the group is not formally discouraged, pointed reminders are given on how dating can detract time and energy from one's ministry.⁵ Thus, one often finds Navigators in their mid-twenties with little or no experience in dating relationships and a lingering sense of guilt about even the desire to date.

Another aspect of Navigator zeal is the aggressiveness occasionally shown by some of the newer converts with regard to the spiritual legitimacy of others. Chaplains can find themselves being asked if they are Christians or discover that such questions are being asked about them by some Navigators with definite ideas about what constitutes a real believer. Persons strongly involved with Bible studies, scripture memory and witnessing can be tempted to view those individuals and groups not so

⁵The ambivalence over dating may be rooted in a long-standing policy decreeing men to minister primarily to men and women to women. Given the intimate degree of sharing that can develop in the "Man to Man" times, this undoubtedly wise, though the rough edges of retarded dating habits can result. As one wag remarked playfully on this subject, "If you want to be an egghead, go with Intervarsity (Christian Fellowship). If you want to date, go with Campus Crusade (for Christ). If you want to mean business with God, come with US!" The identity of the "US" can be assumed!

intensely involved as somehow less spiritual. In fairness, Navigator staff tend to discourage attitudes of this sort when perceived, but irritating exceptions by less mature trainees can and do occur.

A spin-off of this problem can be seen in the difficulty some of those influenced by the Navigators have in fitting into chapel or chaplain-led groups where no formal Navigator staff ministry is present. Since the same kind of high powered demands may not be present, the trainee may find himself/herself inwardly frustrated and floundering about perceived laxity in the current group. Only an emotional and spiritual inner acceptance of their new religious environment as an equally valid expression of the faith can ease this tension.

All perceived problems with the Navigators may not actually be caused by that group. Chaplains also can struggle with ambiguities and conflicting values raised by the ministry and thrust of this organization. Having a trained Navigator sitting in a chaplain's Bible study can be an experience to remember. Clergy generally long for laypeople who know their Bible. But having a layperson in a study who may know five hundred verses or more by heart and who may have committed whole books of the Bible to memory can threaten the well-being of most seminary graduates! However, such can also provide incentive for the chaplain to be sure all the ducks are in line before starting the group.

Chaplains from more liberal theological backgrounds may be annoyed by the rather literal interpretations the Navigators tend to place upon Biblical teachings. Chaplains from more liturgical backgrounds may shake their heads over the "three songs and a sermon" approach to worship with which many Navigators are most comfortable. Chaplains with a social gospel bent may raise questions over a perceived thundering silence of Navigator discipleship in this area. However, one does well to recall that chaplains disagree among themselves over precisely these same issues. One need not agree with the conservative Protestant approach to the Bible or worship to accept the validity of these expressions of the Christian faith. Further, the self-defined limits and nature of the organization preclude massive social involvement, leaving such to the ministry of the respective churches. Personal prejudices, such as racism, are neither condoned nor tolerated by the group.

Conclusion

The Navigators can become an invaluable extension of the Command Religious Program and a strong ally of the chaplain, even a chaplain who may disagree with aspects of the theology or praxis of the group. Formal policy of the organization mandates cooperation and support by Navigator staff with assigned chaplains. Their reliability in performing requested tasks and their ability to reach others in a unit, base or ship can be tremendous assets. Even the weaknesses and potential tension points with chaplains tend to be the shadows cast by their strengths. Chaplains secure

in their own religious traditions who are willing to see and to accept both the assets and limitations of Navigator work can find their own ministries and effectiveness enhanced in their efforts to serve God and His people in the armed forces.

BOOK REVIEWS

A Guide to Prayer for Ministers and Other Servants

Reuben P. Job and Norman Shawchuck

The Upper Room, 1983

Leatherette Binding, 418 pages, \$19.95

This handy little book is quickly and easily described, but it is neither quickly nor easily evaluated. One sees what it is at a glance; one comes to know its worth only after at least a year of use. It is a book to be prayed and lived with for a while.

A Guide to Prayer for Ministers and Other Servants is a collection of materials and suggestions for daily prayer and meditation and for monthly private retreats. Following the liturgical calendar from the first Sunday in Advent to the last Sunday after Pentecost, the daily materials relate to weekly themes based on the ecumenical lectionary. The materials for daily use are shaped as follows: Invocation, Psalm, Daily Scripture Readings, Non-Scriptural Readings, A Time for Prayer and Reflection, A Hymn and A Benediction. Celebrating such themes for ministry as "The Wounded Healer," "Prayer and Fasting," "The Demands of Ministry," and "Sent Into the World," the model for monthly retreats emphasizes silence, reflection on scripture, journal writing, recreation, and the Holy Communion.

The book is introduced as a collection of resources gathered by two pilgrims who have followed a daily discipline of common study, prayer and reflection for a number of years. They have found these methods and materials helpful and sustaining for their lives as ministers and servants. They do not say this is what you should do. They do not say this is what you could do. They say this is what we've done and it has made a difference.

The "How to Use This Book" article at the beginning of the book is much more than a "how to"—it is a "why to" as well. The following remarks on scripture as symbol are illustrative.

That which sets scripture apart from all other writing is its universal and its singular appeal. It speaks to persons of every

tribe and generation as though it were written for each individual alone. In order to accomplish this it was written in symbolic language.

A symbol is a representation of a greater reality. The symbol is not the reality but points to it. In order to grasp the truth of a symbol one must not look "at" it but through it to the greater reality which is waiting to be discovered by the one who has eyes to see and ears to hear (Matthew 11:15).

Jesus wanted his teaching to have universal and singular appeal, and for that reason he taught through parables (Mark 4:33-34). To the person who carefully searches each Bible story it will reveal hidden truth suited for that person's situation on-in-life. For the person who does not dig deeply, the symbols will remain nontransparent.

The non-scriptural selections are thoroughly ecumenical with writers of the Protestant, Catholic, Anglican, and Orthodox traditions, *e.g.*, Elton Trueblood, Henri Nouwen, Urban Holmes, and Anthony Bloom. Moreover these selections are taken from ancient sources as well as contemporary. For example, the reflections on "The Cost of Discipleship" are supported by the writings of Thomas C. Pettepiece (1979), Nikos Kazantzakis (1960), Theophan the Recluse, and Simone Weil.

Although the book is called *A Guide to Prayer for Ministers and Other Servants*, it is more source and resource than guide; more provocative than definitive. And it is for every Christian—clergy or lay—who asks, "Now that we have begun the search, what can I do to keep my experience with God alive?" "How should I read the Bible for my own spiritual nurture?" "What can I do when I simply can't pray?" and "What are the books I should be reading?"

—Chaplain (MAJ) William C. Noble
USA

Pastoral Counseling: A Ministry of the Church

John Patton

Abingdon Press, Nashville, TN 1983

Paperback 238 pp. \$11.95

John Patton is executive director of the Georgia Association for Pastoral Care. He has written numerous articles and editorials for professional journals and religious publications. He is a graduate of Emory University in Atlanta, Georgia, and the University of Chicago. He is currently serving as an associate editor in the preparation of Abingdon's forthcoming *Dictionary of Pastoral Care and Counseling*.

The uniqueness of pastoral counseling is not yet widely understood. Some think of any type of counseling by a minister as pastoral counseling; others confuse it with pastoral efforts to be psychologists or marriage and family

therapists. Dr. Patton writes in part to correct such misunderstandings; more importantly, he seeks to present a meaningful theory of pastoral counseling along with some important aspects of how such counseling is done.

The author's approach is situated in the context of pastoral counseling as Christian ministry and of the crucial importance of the pastoral relationship. He regards what he terms "relational humanness" as a normative concept for pastoral counseling. What makes pastoral counseling pastoral is the combination of continuing "dialogues" with the story of Jesus, the concept of Christian ministry itself, and the authenticating community of one's ministry.

Following the articulation of a theory of pastoral counseling, the author considers important matters involved with its praxis. Interview structuring, determination of units of care, and defining the situation (diagnosis) that indicated a need for pastoral counseling are discussed in practical, helpful ways.

The last two chapters summarize the author's principal arguments under the headings "What Heals?—Relationship in Pastoral Counseling" and "What Happens?—The Process of Pastoral Counseling." There follow chapter notes and an index.

This is a scholarly and pastoral presentation of a useful theoretical position regarding authentic pastoral counseling. It is also a valuable sharing of experiential insights and case studies applicable to such counseling. Those already involved in preparing for or doing pastoral counseling will find this book of considerable help in their efforts.

—Chaplain (COL) William E. Paul, Jr.
USA (retired)

The Bible and Family Relations

T. B. Maston and William M. Tillman, Jr.

Broadman Press, Nashville, 1983
266 pp., hardcover, \$7.95.

T. B. Maston is professor emeritus of Christian ethics. William M. Tillman, Jr. is assistant professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The pastoral care field is in dire need of a definitive work that outlines Biblical teachings and theological implications for marriage and the family. Unfortunately, *The Bible and Family Relations* is not that book. It is, rather, a comprehensive listing of Biblical references that touch on family themes. The style is expository rather than scholarly, and one gets the distinct impression that more than a few sermon outlines are woven into the exposition. There is little fresh insight, and the dull organization of the material resembles that of a seminary term paper.

Even more disappointing is the lack of knowledge about contem-

porary family life patterns and problems. The authors fail to address the specific Biblical role of the male, for example, despite current social emphasis on fathering, shared work roles by husband and wife, and egalitarian couple communications. On the other hand lengthy discussions are aimed at the roles of "widows" and "orphans." Such wide gaps between the Biblical themes addressed and the major concerns of the modern family suggest that the authors are not in synchrony with the present social scene.

Despite these weaknesses, there are several redeeming qualities in *The Bible and Family Relations*. Acknowledging that the Bible does not contain a systematic guide to family life, Maston and Tillman suggest that valid religious principles must be unraveled from the context of first and twentieth century circumstances. The writers are very practical and pastoral in their interpretations. They insist on the highest Biblical ideals for marriage and family, but recognize that most of us fail to meet the ideals. The themes of love, grace, redemption, and restoration are underscored whenever disappointment and hurt in family relationships are encountered.

I found the discussion of "mutual submission" by husband and wife particularly helpful. The authors reject the notion of hierarchy in the family (wives should submit to their husbands) and instead stress mutuality, cooperative give-and-take by partners who are submissive to each other, to God's will, and to the overall marital relationship. The authors point to the writings of Paul as support for the position of mutuality in marriage.

In a similar vein Maston and Tillman present one of the most useful considerations of divorce that I have seen. Pointing out that virtually all Biblical teachings regarding divorce are given in response to concrete problems and situations, the divorce procedure is viewed as a humane, protective device rather than a legalistic edict. Without compromising the sanctity of the marriage relationship, the authors encourage a strong pastoral support role when dealing with the painful matters of separation and divorce.

While I regard this book as relatively weak in the overall treatment of family members, I find features that make it a worthwhile contribution to the field of pastoral care. Trouble spots like "submission," divorce, and remarriage are dealt with in a highly sensitive way. Useful thoughts for preaching on family themes are contained throughout the text. If weaknesses and omissions are kept in mind, *The Bible and Family Relations* is well worth the chaplain's reading.

—Chaplain, Lt. Col., Gilbert Beeson
USAF

Love Must Be Tough

James C. Dobson

Word Books, 1983

Hard cover, 212 pages, \$10.95.

James Dobson needs no introduction to most readers. His *Focus On The Family* film series has been seen by 37 million people worldwide, and his half-hour radio program, by the same name, is heard daily throughout the US and Canada. In 1982, President Ronald Reagan appointed him to the National Advisory Commission to the Office of Juvenile Justice and Delinquency Prevention, where he continues to serve.

According to Dr. Dobson disrespect in marital relationships is a prime contributor to the gradual drift towards divorce for millions of couples. In this book he describes the devastating conflicts between husbands and wives—infidelity, alcoholism, spouse abuse, and emotional indifference—and offers practical advice for the partner who most wants to hold the marriage together.

What becomes visible in this writing is a principle of *loving toughness* that is applicable not only to families in crisis, but to healthy marriages as well. Indeed, there is something useful here for single adults, teachers and students, parents and children, and any other persons involved in situations where significant interests collide.

This book is useful, not only for those near the brink of divorce, but for all who seek better understanding of human behavior and the complex relationships between human beings, especially between the sexes.

—Chaplain (LTC) Kenneth B. Clements
USA

Fighting Fair: Family Mediation Will Work for You

Robert Coulson

The Free Press, 1983

Hard Cover, 224 pages, \$14.95.

Robert Coulson is President of the American Arbitration Association. He is President and a Director of the Federation of Protestant Welfare Agencies, and a Director of the Fund for Modern Courts, and the Edwin Gould Foundation for Children. He is the author of *The Termination Handbook*; *Business Arbitration*; *Labor Arbitration*; and *How to Stay Out of Court*. He is a graduate of Yale University and Harvard Law School, and lives in Connecticut with his family.

In *Fighting Fair*, the author explains how to handle family conflicts constructively through mediation. He says that mediation can work as well for the individual as it does in labor negotiations or international agreements. He demonstrates how its principles and methods can be used in virtually every kind of family dispute. Some kinds of family disputes are, support of an elderly parent, a teenager's use of the family car, and marital difficulties (which he treats in depth).

For the troubled family Coulson explains how mediation works, how to decide if it fits the situation, how to find a mediator, and what to expect. Professionals in the field of family disputes will also find the book useful in their work with client families. This information will be especially helpful to chaplains in understanding and helping to guide their client families.

—Chaplain (LTC) Kenneth B. Clements
USA

Planning Family Ministry: A Guide For A Teaching Church

Joe Leonard, Jr.

Judson Press, 1982.

Soft cover, 59 pages, \$3.95.

Joe Leonard, Jr. is a program associate in the Department of Educational Planning Services, American Baptist Churches. He is responsible for Family Life Education. Besides this manual, he is the author of *Church Family Fatherings*, also published by Judson Press.

Every church and religious group is concerned with conservation and nurturing of families. How to do those things is not nearly as commonly understood. Pressures which threaten the integrity and wholeness of the family today are very significant. In the face of much hopelessness and hand-wringing, the Church does have some "Good News" for families. This booklet will assist any chaplain to find ways of strengthening and ministering to families.

By following the well-defined planning steps offered in this book every chaplain can find ways to lead his/her worshipping community toward a useful ministry to families. No chaplain's bookshelf should be without it.

—Chaplain (LTC) Kenneth Clements
USA

Traits Of A Healthy Family

Dolores Curran

Winston Press, 1983

Hard cover, 280 pages, \$14.95.

Dolores Curran is well known to readers of literature about families, especially Christian families. Her columns and articles are read weekly many times, and followed carefully for guidance in how to understand and assist families and their members. She is a well-known columnist, author and lecturer.

This is a land-mark book on what makes a healthy family. It is especially significant because of the respondents to Ms. Curran's questionnaire. She sent out 500 questionnaires to professional persons who work with families—teachers, pastors, pediatricians, social workers, counselors and

leaders of volunteer organizations. Whereas we usually think that 50% return on a questionnaire is very good, to her amazement she got back 110% (many people heard about the questionnaire and made copies for themselves to send in).

Most of the traits identified by respondents were not surprising to Ms. Curran, but one was. She found many professionals saying that "having two parents in the home" is a trait of a healthy family. In dealing with this she offers very useful ideas for single-parent families. All in all, this is a must book for working with families.

—Chaplain (LTC) Kenneth B. Clements
USA

The Divorcing Christian

Lewis R. Rambo

Abingdon Press, Nashville, TN 1983

Paperback 95 pp.

Lewis Ray Rambo is associate professor of pastoral psychology at San Francisco Theological Seminary and associate professor of religion and the personality sciences at the Graduate Theological Union at Berkeley, California. He also serves as minister of the Church of Christ in San Rafael, California. He is co-author (with Donald Capps and Paul Ransohoff) of *Psychology of Religion: A Guide to Information Sources*.

Ecclesiastes 3:1–8 is the biblical framework for this study of the complicated problem of divorce involving a Christian person or persons. More specifically, this is an examination of the situation following actual divorce. It is written mainly from personal experience, the author wanting to share with other divorced Christians what he has learned from the breakup of his own marriage in both negative and positive terms, past and present.

The chapters move in logical progression from the initial crisis—the divorce itself—and the realistic assessments it requires to the church community's role in helping divorced believers. Some of the things that can be done to help oneself in practical ways, including dealings with the former spouse and children, are also presented. There is attention given to the "practical problems and spiritual difficulties" created for the divorced Christian by human sexuality. The final chapter offers pointers regarding development of a post-divorce personhood, including a sharing by the author of what he has gained and learned about himself from his experience.

Rambo writes in a straightforward, easy reading style; there are no footnotes, only occasional bibliographical references within the text itself. He seeks a conversational effect, "talking over . . . common problems" rather than writing "from some objective editorial height," and he is successful. The book offers sensible, valuable and helpful ideas and insights for Christians generally regarding divorced persons as well as for

divorced Christians themselves. It should be particularly fruitful reading for Christian counselors.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Annulment: Your Chance to Remarry Within the Catholic Church

Joseph P. Zwack

Harper & Row, 1983
Softcover, \$5.95, 129 pg.

Joseph P. Zwack, a layman and a Roman Catholic, is a practicing Attorney in Dubuque, Iowa.

The presence in our congregations of a growing number of divorced and remarried persons seeking full and visible status in the Church is ever more apparent. Mr. Zwack, in simple and no-nonsense language, brings into the hands of people a brief, yet thorough introduction to the annulment procedure. Without relying on technical, canonical language, he attempts to cut through the clouds of mystery that often make the annulment process a little-used remedy, although many would find the procedure resulting in positive decisions. There are too many, sitting on the fringe of the Church, who could be deep at its heart. It is to these that the author offers hope, simplicity and practical suggestions.

What Mr. Zwack extends is a straight-forward invitation, at least to begin the process that is the right of the previously-married. He is intensely pastoral in the positive way that he lays out the annulment process from preliminary investigation through final decree. He urges those in second marriages to try the Church's official channels, which will overwhelmingly result in a positive decision.

The author also presents in a very understandable way the use of the Internal Forum. He shows once again his good pastoral sense by leading his readers to initiate the annulment process first, before dealing with this. Nonetheless, he examines it in a deeply compassionate way.

Although some might criticize this short work as a "how to do it book" or a "Catholic Divorce Manual" it is neither of these. It is a book to be taken seriously and to be used in our ministry with the divorced and remarried.

—Chaplain, Captain, Paul W. Berny
USAF

The New Testament and Homosexuality

Robin Scroggs

Fortress Press, 1983

Hardcover, viii + 158 pages, \$14.95

Here is a book on a highly controversial topic by a first rate biblical scholar. This provocative volume deserves careful study. Robin Scroggs, professor of New Testament at Chicago Theological Seminary, has provided a well-documented, detailed study of the early Christian pronouncements against homosexuality.

His "purpose in writing is to make it as clear as possible what are the issues in the use of the Bible in Christian debates about the acceptance of homosexuals" (p.vi).

Professor Scroggs' conclusions will startle some and disappoint others.

At the center of the author's conclusions is the contention that the model of homosexuality which biblical writers opposed was strikingly dissimilar to the models of homosexuality in twentieth century culture. Hence, Scroggs is very reserved in his conclusion about the relevancy of biblical texts to say anything to our situation.

Scroggs approaches his study by first describing the setting in which the Christian texts about homosexuality arose. He surveys homosexual practices in the Greco-Roman world in which early Christianity developed. He then discussed the stern opposition to homosexuality found in Palestinian and Hellenistic Judaism. Having properly described the setting for early Christianity, he analyzes the New Testament texts most related to homosexuality, namely, 1 Corinthians 6:9-10, Romans 1:26-27, and 1 Timothy 1:9-10.

Scroggs finds that homosexuality in the culture of the New Testament world was understood in terms of pederasty, "the love and use of boys or youths by adult males" (p.vii). He finds that Judaism was uniformly against such sexual conduct. He further concludes that "the homosexuality the New Testament opposes is the pederasty of the Greco-Roman culture" (p.84). In the cases of both Judaism and Christianity Scroggs concludes that homosexuality was not a major issue; it was one of many vices.

To what contemporary stance does this study lead the author?

Scroggs conclusion is "that the basic model in today's Christian homosexual community is so different from the model attacked by the New Testament that the criterion of reasonable similarity of context is not met. The conclusion I have to draw seems inevitable: Biblical judgments against homosexuality are not relevant to today's debate. They should no longer be used in denominational discussions about homosexuality, should in no way be a weapon to justify refusal of ordination,

not because the Bible is not authoritative, but simply because it does not address the issues involved" (p.127).

In brief, the author argues that the New Testament opposes pederasty; it speaks not to other forms of homosexual practice.

This book is *must* reading for anyone struggling to hold a position on homosexuality that is grounded in the New Testament. It does not provide ready answers; it raises central questions for consideration.

—Chaplain, Captain, Donald W. Musser
USAFR

Old Stories For A New Time

James Limburg

John Knox Press 1983

Softcover 123 pages

James Limburg is Professor of Old Testament at Luther Northwestern Theological Seminary in St. Paul. He earned his doctoral degree at the University of Heidelberg. He taught religion at Augustana College for 16 years and is author of *The Prophets and the Powerless*.

Limburg suggests story preaching is an effective form for homilies. He writes "ours is a time for stories". He supports his thesis by reminding us of the recent success of "Roots" by Alex Haley, *Kramer v. Kramer*, and the appeal of day and nighttime soap operas in American culture. Limburg's book serves to remind us the Old Testament is a "gold mine" of stories that can be adapted for our time. He writes; "The Old Testament tells the story of a people (it shows) the occurrence of God speaking and man responding. . . the stories occur in a variety of genres; laws, proverbs, prophetic saying, and song". Limburg believes our task as preachers is to interpret these stories in a meaningful fashion to our people.

Limburg's book provides some helpful concepts for understanding Old Testament stories. He helps us understand the story within the ancient culture by drawing our attention to the story unit, setting, composition, story telling devices, and intent of the storyteller. Limburg then proceeds to interpret several Old Testament stories using his method. In Chapters 3-8 he interprets the stories of Isaac and Rebekkah, Joseph, Job, Samson, Ruth, Esther, and Jonah. He reflects upon these stories meaning for our time. Interestingly, Limburg asks certain questions while completing his homiletical task; "What does a story say about God? About God and people? About people and their relationships?"

I found *Old Stories For A New Time* to be relevant and helpful for sermon preparation. Limburg asks us to consider a valid hermeneutical method. He uses Old Testament stories in their original setting while sharing some ideas of how to interpret stories to contemporary culture. I think Limburg's contribution to our understanding of the theology and practice of story preaching is valuable. He helps make the Old Testament

more accessible for those wishing to prepare homilies from it.

—Chaplain (CPT) Philip W. Chapman
USA

Preaching the New Lectionary: The Word of God for the Church Today
Reginald H. Fuller

The Liturgical Press, Collegeville, MN, 1974
Softcover, 548 pages

The Rev. Dr. Reginald H. Fuller is Professor of New Testament at Virginia Theological Seminary in Alexandria, Virginia. Born in Horsham, England, in 1915 and educated at Cambridge University, where he received his B.A. and M.A., he was ordained a priest in the Church of England in 1941. He served in various parishes in England and taught in Queens College, Birmingham, and Birmingham University and in Saint David's College, Lampeter, Wales. In 1955 he came to the United States as Professor of New Testament Literature and Language at Seabury-Western Theological Seminary in Evanston, Illinois, and from 1966 to 1972 was Baldwin Professor of Sacred Literature at Union Theological Seminary, New York. He was awarded the S.T.D. degree by General Theological Seminary, New York, in 1960 and by Philadelphia Theological Seminary in 1962. He is noted author, translator, and a member of several national and international commissions.

It can be rightly said that what separates a great classic from a merely good book lies in its ability to continue to speak to the heart. When therefore one queries why a book of 1974 vintage is being reviewed in 1984, I can respond quite simply by saying that this is such a book that those who are not familiar with it would be well advised to become so.

It behooves any pastor, and especially the military chaplain, to stretch his understanding past his own denomination to see what the response to a particular vision is within the wider sense of Church. Fuller not only shows such a familiarity with various traditions but he does so in a way that can come about only in one who profoundly senses God's presence wherever he manifests himself. This point is amplified when one realizes that the foreword of this book by an Anglican scholar is written by a Lutheran scholar and published by the Roman Catholic Liturgical Press.

One brief example of Fuller's scope can be seen in a brief sketch taken from his commentary on Holy Week where he says: "The Good Friday communion (whether it be from the reserved sacrament, as in the Roman and Episcopal provisions, or whether the eucharist itself is celebrated, as in the Lutheran tradition and in an increasing number of Anglican churches) is celebrated in the bare church in an atmosphere of extreme austerity."

The added dimension of commentary such as the above is that it is given to further illustrate the main impact of the book which is exegesis of the Lectionary in preparation for composing one's homily. This integration of Scripture, tradition and liturgy is accomplished in an interesting and practical way quite divorced from the dusty terminology of many commentaries where one is more likely to sneeze than be inspired.

—Chaplain (CPT) Thomas Ozanne
USA

***Inclusive Language Lectionary:
Readings for Year A***

National Council of Churches

John Knox, Pilgrim & Westminster
1983, \$7.95

The National Council of Churches' *Inclusive Language Lectionary: Readings for Year A* is now in the bookstores. Those who based their initial responses to it solely on the press reports can now examine the book firsthand, introduce it to adult study groups, use the readings in worship and make an informed assessment of the merits of this experimental project authorized by the NCC. During the first few weeks after the October 14 publication date, few copies of the royal-blue paperback (\$7.95, published by John Knox/Pilgrim/ Westminster) could be found; thus most of the early criticisms reaching the 11-member committee of scholar-revisers came from people who had no intention of buying, reading or using the work, and fell into the how-dare-they-commit-such-blasphemy category. More constructive criticism will come later, from congregations and pastors who have felt the need for such a resource, some of whom have been improvising their own nonsexist rewordings of Scripture. Such users of the lectionary will be able to question certain of the revision committee's working assumptions; point out infelicitous, jarring and mirth-provoking word choices; and suggest alternate solutions from the perspective of experience, after having lived with the lectionary and heard Scripture read from it in worship over a period of months.

As the latter sentence may suggest, I am not unreservedly ecstatic about the fruits of the lectionary committee's year-and-a-half effort, though some aspects of the project are commendable. I believe that innovative translations, paraphrases and retellings of biblical texts can help us to receive the word freshly, with new clarity and insight. The J. B. Phillips paraphrase, *The New Testament in Modern English; Good News for Modern Man; The Living Bible*; and Clarence Jordan's *Cotton Patch Version of the Gospels* have done that for many readers. A recasting of Scripture purposing to allow us to hear the gospel with new ears should not be condemned simply because it is not a literal translation, if the revision is faithful to the spirit and intention of the original.

We can applaud *An Inclusive Language Lectionary* as an effort to enable a fresh hearing of Scripture. It is a valuable contribution to the raging debate in the church over the use of "inclusive language" in hymns, liturgy, Scripture and sermons, for it sets down in print a systematic approach to language revision that can be examined by everyone from the biblical scholar to the theologically unsophisticated but devout churchgoer.

I would applaud also the idea of producing a lectionary as a set of readings printed out in full, rather than as only a listing of texts. I think

many pastors will be attracted to this version simply because it is so handy to have the year's readings under one cover for quick reference. Enterprising publishers should take note: there would be a good market for standard three-cycle lectionaries published in such a format in the most-used translations, such as the Revised Standard Version (RSV).

The committee's decisions on what to alter to eliminate "male bias" in the Old and New Testaments win mixed reviews. The least controversial and most easily accepted revisions in the lectionary are those in which words like "man," "men" and "brethren" have been replaced with expressions inclusive of both sexes (an inclusiveness that was in fact often present in the original Greek or Hebrew text). Even such a scholar as Theodore Stylianopoulos, representing a Greek Orthodox body that is critical of most of the work, has termed such "light revisions" as "legitimate and necessary." Few hearers will object to such alterations; they may not even notice that they are hearing words different from those in the RSV, the committee's starting point.

But it must be said that in other categories the changes are obvious, jarring and more controversial. Lectionary committee member Virginia Ramey Mollenkott, a professor of English, has asked: "Are Christians ready to endure linguistic discomfort for the sake of clarifying the inclusiveness of the gospel?" The altered texts many indeed jar us into hearing something new in the gospel; the danger is that some of the more awkwardly worded transformations, by distracting our attention, will hinder us from hearing. (Vernard Eller, in his much-criticized little book *The Language of Canaan and the Grammar of Feminism* [Eerdmans, 1982], contends that constructions such as "God gives us God's grace" act as "code symbols" or "flag words" that carry a political message: "feminist-approved.")

These lectionary selections are intended to be read aloud in public worship, but some of the convoluted phrases to which the revisers have resorted to avoid using male nouns and pronouns defy a graceful reading. The poetic cadences of the original are lost. As *Chicago Sun-Times* reporter Roy Larson observed, they know some of the right words, but they haven't quite got the tune. Did the committee read its work aloud? Two examples: "It is not good that the human being should be alone. I will make a companion corresponding to the creature." And: "For God so loved the world that God gave God's only Child, that whoever believes in that Child should not perish but have eternal life. For God sent that Child into the world, not to condemn the world, but that through that Child the world might be saved." Perhaps the committee could add a poet or a sensitive prose stylist to its ranks for the remainder of its work.

Many of the committee's word choices are arguable. The use of "Child" and "Child of God" for "Son" and "Son of God" is confusing in some contexts because of the connotation of immaturity: "But of that day and hour no one knows, not even the angels of heaven, nor the Child, but God only." "The Human One," the committee's equivalent for "the Son of

Man,” does not quite work; it prompts giggles in some groups, and tends to evoke bizarre, 21st century science-fiction images. (Kenneth Woodward, writing in *Newsweek*, suggested that the new lectionary sounds like “Scripture as translated by the Coneheads”; Methodist journalist Arthur Moore wrote a piece titled “Human One and the Big Chairperson in the Sky.”)

The decision to change “darkness” to “gloom” or “shadows” (“The people who walked in gloom have seen a great light”) seems unnecessary and literal-minded. It seems unlikely that many hearers of whatever race will share the lectionary committee’s assumption that such references are offensive to black people. Similarly puzzling is the committee’s rationale for taking out most uses of the word “slave”—an instance in which the panel seems to want to practice historical revisionism.

Some changes blunt the precision of biblical language by moving from the specific and particular to the abstract and general. The committee has exchanged the comfortable and familiar word “Lord,” which Christians have commonly used in addressing God intimately in prayer, for the more formal and distant “Sovereign.” “Princes” and “kings” have become “rulers” and “monarchs.” Jesus heals not the “man born blind” but the “one born blind,” and the revisers go to a great deal of wordiness to avoid using a pronoun giving away the sex of the “person blind from birth.”

Most problematic of all, for some, will be the committee’s decision to replace references to God as “Father” with “[*God*] the Father [*and Mother*].” (The brackets and italics are the committee’s.) The purpose, of course, is to balance male imagery with female imagery. In the committee’s view, “God the Father” is a “metaphor [that has] become worn.” That may be dismissing too cavalierly a concept that for many Christians is no mere “metaphor” but a central and crucial experienced reality of the Christian faith. The addition of “Mother” does express the nature of God’s love in a fresh way. But will the consistent use of this pairing throughout the lectionary suggest the image of a dyad-God? Theodore Stylianopoulos asks whether “the double image of God as Father and Mother may be confusing to the minds of some, especially children, because it suggests that God is two things.”

Finally, one of the committee’s approaches to excising the “male bias” of Scripture borders on silliness: the efforts to de-emphasize the maleness of Jesus by eliminating masculine nouns and pronouns. (All such references to the risen Christ are deleted—though, as a Presbyterian friend of mine points out, the committee’s careful distinction between the sexuality of the earthly Jesus and the genderlessness of the risen Christ is lost on simple Methodist laity like me, who tend not to have what the theologians call a “high Christology.”) The committee explains that the “lectionary tries to overcome the implication that in the incarnation Jesus’ *maleness* is decisive—or even relevant—for the salvation of men and women who believe.” To the contrary, many theologians would argue that we cannot dismiss Jesus’ maleness as irrelevant because we cannot view the incarnation apart from its *particularity*: God became incarnate not in a general

and abstract way, but in a particular time and place; he was a particular human being of a particular race and sex, born into a particular family.

The committee further notes that when "Child" is read in place of "Son," "female hearers of the lectionary readings will be enabled to identify with Jesus' *humanity* just as male hearers do." This remarkable sentence suggests that the committee is writing for a literal-minded and unimaginative audience of females who are unable to acknowledge that which is male as truly human.

Much of the work of the lectionary committee seems to be asking Bible translators to accomplish what theologians and Christian educators and preachers can do better: wrestle with what it means for Christian men and women in an era inching toward egalitarianism to be the inheritors of a male-dominated religious tradition and a patriarchal set of Scriptures. How do we live with that? Do we simply revise the history and rub out the uncomfortable parts that are difficult to deal with? The NCC's *Inclusive Language Lectionary* is a valiant effort to address the problems we are experiencing with inherited sexism. But it does not help us much with the tough questions.

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—Jean Caffey Lyles

Signs, Words and Gestures

Balthasar Fischer

Pueblo Publishing Company, 1981

Soft cover; 79 pages; German edition, 1979

Dr. Balthasar Fischer, an internationally known Roman Catholic Liturgical scholar, has served on the theological faculty of the University of Trier, West Germany since 1947. As a recognized pioneer in the work of Roman Catholic liturgical renewal, Dr. Fischer was appointed in 1961 to the Congregation for Sacred Liturgy and Worship of Vatican II where he did much to shape the new Catholic baptismal liturgies.

Through a long and distinguished career as teacher, priest, and scholar, one fundamental interest has sustained Dr. Fischer's work. This interest in the relationship between liturgy and popular piety—the way worship is done and what it means to ordinary people—has made his work provocative while practical; scholarly yet pastoral.

On the most external and obvious level, worship is actions and events. It is words, signs and gestures. Something is said or sung in worship, and something is done. And these individual events and actions speak for an immediate spiritual reality just beneath each of them that is rarely spoken of and rarely appreciated.

Signs, Words and Gestures is an examination of individual actions and events which occur in the liturgical life of the Roman Catholic Church. The smallest and seemingly unimportant external action is opened by Dr. Fischer to reveal the substantial spiritual value beneath. The first two-thirds of the book takes the form of twenty short homilies; the last third is

ten "signs, gestures and words" interpreted for children. The first section deals with liturgical elements such as: two hands joined, kissing the altar, incense, and *Kyrie eleison*. The second section deals with such questions as: "Why does the priest pause after the words, 'Let us pray?'" and "Why does the priest kiss the gospel book?"

Kissing has something to do with loving. Your mother kisses your little sister or brother and sometimes she kisses you, too, because she loves you. The groom kisses his bride as a sign of his love for her.

During the last war I knew a young girl who was engaged. Her fiance had to go to Russia. At first a letter came from him every few days. Then nothing came for a week, even for two weeks. All at once, after a whole month, the mailman came waving a letter at a distance. Her fiance had really written; she knew he was alive!

The girl kissed the letter for joy before she opened it! The kiss was not intended for the envelope or the postage stamps but for him who had written the letter and for whatever he wrote after such a long silence.

Thank God that among millions of books we have this one book in which God himself speaks to us again and again. It is the letter of our heavenly Father to his children who are still traveling toward heaven.

Let us kiss the book.

The warmth and gentleness of this answer is typical of Dr. Fischer. Although the book would be most useful to people of the Roman Catholic tradition, it would be helpful to anyone wishing to understand further the richness of liturgical worship and life.

—Chaplain (MAJ) William C. Noble
USA

Successful Parishes: How They Meet the Challenge of Change

Thomas Sweetser

Winston Press, 1983

Softcover, x + 254 pages, \$9.95

This book is written by a professor at Loyola University, Chicago, who doubles as director of the Chicago-based Parish Evaluation Project. Father Sweetser writes "to help parish leaders and workers by offering them ideas, insights, and alternatives that will bring them hope and show them how to focus their energies more effectively" (p. 1).

From his research the author has discerned seven trends in contemporary Catholic parishes. These include a shift from authoritarian to facilitating leadership, the rise of fermentive small groups in parishes, attempts to overcome ethnic and cultural provincialism within parishes, approaches at long-range planning, an emphasis on adult spiritual development, in-

vovement of the laity in leadership, and a sense of freedom to create alternative patterns of worship and service.

Dr. Sweetser creates seven fictitious but plausible case studies in which one of these trends is evident and shows how a parish can creatively harness the trend for the work of ministry.

Concluding chapters contain criteria for measuring a successful parish and guidelines for parish research.

This book could be a great help to chaplains as they assess present trends and plan to meet the challenge of the future. While oriented to the Catholic community, many of the trends and strategies are applicable to other faith traditions.

—Chaplain, Captain, Donald W. Musser
USAFR

How To Mobilize Church Volunteers

Marlene Wilson

Augsburg, Minneapolis, 1983

160 pages/paper/\$8.95

There is a growing awareness in the Church that all members are called to ministry. *How To Mobilize Church Volunteers* is a resource for those who hope to make this more a reality. Religious Educators, Chaplains and Volunteer Managers will find this book to be an excellent tool to aid them in practical ways.

Marlene Wilson discusses the problems of many volunteer programs resulting from such things as long-standing traditions that squelch creativity, leaders who may be poor delegators and jobs that are not clearly defined. She suggests that these problems can be corrected if we begin to care as much about people as we do about programs and demonstrate this care by using the principles she shares for sound human resource management.

Management is defined by Marlene Wilson as "working with and through other people to accomplish organizational goals." She says, "since 99 percent of the church's work force is unpaid and unordained member volunteers, learning how to work with and through them is essential." The discussion of the functions of a manager of church volunteers is extremely helpful.

A tentative outline or action plan that could be adopted to the chaplain's program is given in the fourth chapter. Attitudinal blocks must be anticipated and understood. Wilson presents them in the form of scenarios which may be used as role plays.

Church staff members and volunteer coordinators really ought to read this book. It offers some necessary correctives, some extremely useful insights and a sensible "philosophy" regarding volunteers and the management of volunteers.

—Louie Reynolds
DAC

Church Communications Sourcebook:***A Handbook of Media and Audiovisual Resources for the Local Church***

Paul Skiles, Executive Editor

Beacon Hill Press of Kansas City, 1983

Three-ring binder, 416 pages, \$39.95

This notebook grew out of a series of church communications seminars conducted as a continuing education program for pastors by the Office of Media Services, Church of the Nazarene. It is divided into five major sections, each of which is divided into five chapters, approximately 15 pages per chapter. The result is a comprehensive, fairly detailed overview of church public relations, communications, advertising, local media, and audiovisuals..

The book begins with chapters on public relations and community relations that establish a foundation for the communication effort. It then proceeds to chapters on specific facets of church communication, such as printing, direct mail, buying advertising, radio, television, producing an audiovisual presentation, overhead projection, and many more.

The book provides the best overview of media and audiovisual resources for church work that I have seen. It includes enough detail and "how to do it" information to be used as a ready reference or a textbook on the subject. In some cases, it does not include recent developments. The chapter on printing discusses the virtues of typesetting (good finished appearance), typewriter (inexpensive), and suggests using a combination. It does not mention the possibility of using a personal computer and modem to communicate over phone lines with a typesetting machine, a recent development which can save 2/3 of the typesetting cost. Nor does it discuss innovative computer-driven equipment, such as ink-jet printers and laser printers, that may soon create a revolution in typesetting and printing. However, these are minor omissions in a book of this scope. The publisher also intends to send periodic update packets to purchasers, which makes the book a great value.

This is an excellent book which would be of great value in the post chapel library.

—Chaplain (LTC) Richard N. Donovan
USA

Mind-Storms: Children, Computers and Powerful Ideas

Seymour Papert

Basic Books, Inc., 1980

Paperback, 216 pages, \$6.95

Do computers affect the way people think and/or come to learn? This is the question that Seymour Papert's classic work, *Mind-Storms*, does a fascinating job of exploring. With the rapid proliferation and assimilation of the integrated circuit has come the influence of the computer—an influence that is often misunderstood.

Mindstorms is a book that will cause its reader to pause and to reflect upon the influence of the "modern jinni". The spread of the micro-computer means that the intellectual elect or the "big business" data processing dilettantes are no longer *the* primary users of computers. The computer has become a modern tool for use in the home and at work.

In this work Papert makes a distinction between: how computers enhance thinking; and, how computers do change the current patterns of access to knowledge. Computers were created to help people extend their mental activities. Yet, the quick manipulation of numbers and the processing of vast amounts of *raw* data into useful information are today only two examples of how the speed of the computer enhances a human being's reasoning powers. It is becoming apparent to educators, such as Papert, that computers are also impacting upon the very methods by which people acquire their knowledge.

The reader of this book might discover many of his/her traditional beliefs about the educational process being challenged. Some of the concepts raised by Papert even go so far as to call into question the standard assumptions in development psychology that apply to *how*, *what* and *when* children come to learn. If the examples that Papert cites are typical of young people who are exposed to computers in a non-threatening manner, education in the future will become vastly different.

This is a book that presents a vision for a *new* kind of learning environment. An environment that allows free contact between children and computers. Here is a work which shows that the computer will be more than "just" used. The presence of the computer will forge new relationships between: people and learning; as well as, between people and people.

Again, do computers affect the way people think and/or come to learn? Hard research on this question is difficult to find. Yet, if you believe the experiences and insights shared in *Mind-Storms: Children, Computers and Powerful Ideas*, by Seymour Papert you know the answer. Yes, computers do change and affect how, what and when "we" learn.

—Chaplain (MAJ) Michael Broyles
USA

Nuclear Ethics: A Christian Moral Argument

David Hollenbach, S. J.

Paulist Press, 1983

Paper, 100 pp., \$3.95

David Hollenbach, S. J. is an Associate Professor of Moral Theology at the Weston School of Theology in Cambridge, Massachusetts. He is the author of *Claims of Conflict*, a study of the theological bases for Christian involvement in the worldwide struggle for human rights. He received his Ph.D. from Yale University and presently serves on the Board of Directors of the Catholic Theological Society of America.

This brief review of the historical Catholic intertwining of the traditional just war theory with pacifism develops into an political-military argument against the placing of Pershing II and Ground-Launched Cruise Missiles in Western Europe. Father Hollenbach's reflections on these matters were first presented at the Fifth Annual Colloquium of Catholic Bishops and Scholars in September, 1982 and were subsequently published in the scholarly journal *Theological Studies*.

The first part of the book seems to treat pacifism and just war theory as equal traditions, neglecting a large body of Roman Catholic scholarship which has somewhat convincingly argued that the existence of pacifism is but one small segment of Catholic thought *within* the just war theory. The author presents his own view, and argues that pacifism can protect the underlying requisite of peace, justice, equally or nearly equally as well as the just war theory can.

The body of the book really concerns the then-raging argument surrounding the development of the National Conference of Catholic Bishops' pastoral letter on war and peace. Father Hollenbach shows how each extreme of the debate over nuclear ethics comes up with the same decision—nuclear weapons are useless. He cites both Archbishop Raymond Hunthausen of Seattle, whose opposition to the emplacement of Trident submarines within his archdiocese has made him well-known, and moral theologian Germain Grisez, who argues against nuclear weaponry and deterrence because of the implicit threat of counter-population warfare. The ends cannot justify such means, in Grisez' schema.

The author's own opinions come toward the end of his carefully delineated description of the findings and opinions of some of the major participants in the nuclear debate. He concludes, by his own understanding of strategic planning, that "the new Pershing II Euro-strategic weapons fail the test for a morally legitimate deterrent according to the norms proposed here." The norms are those presented by McGeorge Bundy *et al* in their now famous Spring, 1982 *Foreign Affairs* article. Essentially, because nuclear weapons, in their view, can never be used justifiably, they can neither be possessed justifiably either, since their implicit planned use is the only reason for their possession. Without implicit planned use, they are not credible as deterrents, and are therefore useless.

Returning to the Catholic debate, Father Hollenbach finds that there are three conclusions which can be reached within its debate: "both pacifist and just war approaches to the morality of war must be represented within the Church; . . . no use of nuclear weapons is justifiable . . . and concrete policies advanced in the name of deterrence must be individually evaluated." He points out that the last two points are both ethical and prudential, and therefore non-binding on Catholics who in good faith may continue to serve in the military in any capacity.

—LCDR Phyllis Zagano
USNR-R

***Nuclear Weapons and the American Churches:
Ethical Positions on Modern Warfare***

Donald L. Davidson

Westview Press, Boulder, CO 1983
Paperback 235 pp.

Chaplain (MAJ-P) Donald L. Davidson is a member of the Staff and Faculty at the US Army War College, Carlisle Barracks, Pennsylvania, where he is an instructor in both ethics and European studies. He received his Th.M. in ethics, with an emphasis on the ethics of war, from Harvard University; he has a Ph.D. in church history from Southwestern Baptist Theological Seminary. His professional experience includes service as an Army artillery officer, civilian pastor, professor, and now an Army chaplain.

No Easy Answers: Christians Debate Nuclear Arms

Robert L. Spaeth

Winston Press, Minneapolis, MN 1983
Paperback 132 pp. \$5.95

Robert L. Spaeth is Dean of the College of Arts and Sciences at St. John's University, Collegeville, Minnesota. He is a lecturer, editor, author, teacher, and newspaper columnist; his articles and book reviews appear regularly in regional and national newspapers and journals.

The United States is now some three or four years along in one of its most significant national public debates, namely the issue, raised mainly by religious leaders and thinkers from the principal Christian communities, of nuclear weapons and national nuclear defense policies viewed from moral and religious perspectives. This seems to reflect a number of evolutionary changes concerning American religious leadership itself and its role in a movement of our society toward peace. Whatever the reasons, the debate goes on because as yet no national consensus has been reached; the situation regarding moral and religious bases for policy judgments, political recommendations, and appropriate methods of including the public at large in the process is in a state of flux.

The authors of the two books considered here share a determination to provide concerned and apathetic Christians alike with information

about the major historical developments that precipitated the debate and the principal perspectives that have been articulated. The writers diverge somewhat concerning advocacy. Spaeth eschews expressed conclusions meant to persuade readers toward adoption of a particular point of view; Davidson is slightly more directive about suggestions for the continuing dialogue. Neither chooses sides in the debate, it must be said.

Davidson approaches the ethical issue of nuclear weapons from a just-war perspective. He examines some positions held by contemporary ethicists who are intellectually within that tradition. Pronouncements of various religious leaders and official denominational statements are presented and interpreted in terms of accurate reflections of positions held. His study concludes with brief evaluations of the data, "A Comparison of the [Reagan] Administration and Church Positions," and "Concluding Proposals." A glossary of abbreviations, a "Selected Bibliography," and two appendices complete the volume.

In a smoothly written narrative style, Spaeth limns the history of the nuclear era, the Christian moral issues raised by the very existence of nuclear weapons, and the perspectives that have evolved. Various individual and organizational statements by ethicists, theologians, denominational communities, *et alia* are quoted or paraphrased throughout each of the three main sections of the text to illustrate and establish positions taken. Each chapter ends with a list of "Discussion Questions." An occasionally annotated "Further Reading" list completes the volume.

These two books might well be considered by chaplains as required reading for help in personally negotiating the volatile cross currents of national debate about nuclear morality. Both ought to be shared with others through the chapel library and in discussion groups.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Luke-Acts: The Promise of History

Donald Juel

John Knox Press, Atlanta, GA 1983

Paperback, 138 pp., \$7.95

Donald Juel is Associate Professor of New Testament at Luther-Northwestern Seminary, St. Paul, Minnesota. He has degrees from St. Olaf College and Luther Seminary in Minnesota and a Ph.D. from Yale University. He has taught New Testament at Indiana University, Princeton Theological Seminary, and Yale Divinity School.

Dr. Juel regards the Gospel According to Saint Luke and The Acts of the Apostles as dominant features of the New Testament landscape that have considerable influence on the church's life. Separated in the scriptural canon, they were intended by the author to be a literary unit in two volumes. This study is an introduction to the two volumes that focuses on current interpretation of matters germane to Luke-Acts taken as an entity.

After an introductory discussion of the sources, dates, and setting, the book launches into analysis of the narratives. The first two chapters of the Gospel are examined for themes and questions that provide a framework for the rest of the study. Each part, Luke and Acts, is then examined as a unit while at the same time maintaining awareness of the interdependence of both parts. There follows a discussion of the ancient writer's distinctive overall viewpoint regarding the Christian life and then a consideration of the new scholarship that challenges important facets of previous interpretations regarding the early church's relationship to Israel. A final chapter provides a critical summary of the "interpretive shift" detailed in the preceding pages and of the resultant major reassessment it requires concerning the message of Luke-Acts.

This is an important and useful work for readers and students of the Bible; it has critical importance for preachers and those involved in Christian education. Dr. Juel's very readable style complements his obvious erudition and, along with the chapter notes and annotated bibliography, increases the usefulness of his book.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Holiness and Politics

Peter Hinchcliff

William B. Eerdmans Publishing Company, Grand Rapids, MI 1983
Paperback 213 pp.

The Rev. Canon Peter B. Hinchcliff is Fellow, Chaplain, and Tutor of Balliol College, Oxford University. He is the author of *The Anglican Church in South Africa*, *The One-Sided Reciprocity: A Study in the Modification of the Establishment in England*, *The Church in South Africa*, and (with David Young) *The Human Potential*.

Dr. Hinchcliff perceives the incompatibility that is likely to exist between what is morally desirable and what is politically desirable from the Christian point of view. He also perceives that part of the problem is eased by understanding more fully the meaning of morality; however, such understanding, in the light of redefinition of terms, will not completely erase the problem and the fundamental incompatibility will remain. These facts, coupled with theological and practical considerations that compel involvement in societal affairs, constitute a very serious dilemma for every Christian. There is a genuine need for some sort of positive Christian approach to politics. This book is a contribution to such an approach.

The study examines all facets of the dilemma in some detail, using current apposite examples familiar to anyone who pays attention to the news media. The politician's dilemma is not neglected. The question arrived at is whether a modern society *can* produce a framework of common ethical standards able to control and contain expediency, compromise, and the like. Individual Christian involvement in relation to the

Church and to society is considered, as is the role of the Church in its corporate sense; in each case, it becomes clear that there exists the same "morality of tension between the ideal and the actual." The moral implications for Christians of war and a nuclear deterrence policy receive specific attention. A final chapter summarizes the argument under the heading, "Christians, Church and Politics." Chapter notes and an index enhance the usefulness of the book.

Dr. Hinchcliff brings a distinctively Christian personal viewpoint to his argument; it permeates what he thinks and writes. His book, originally a series of lectures, thus becomes of particular value to Christian readers caught up in the thorny issues extant in modern society, specifically in the tensions between the ideal and the practical in political matters. It is a book to read, ponder, and refer to again and again.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Faith That Makes a Difference

John W. Bachman

Augsburg Publishing House, 1983
Softcover; 126 pp. (no index)

The author is an experienced Lutheran pastor, administration and seminary professor. His distinctly Lutheran background is "up front" in frequent citations of Martin Luther, Lutheran liturgy, Lutheran theology of Communion (Real Presence) and a Lutheran theology of the Word (Luther counted on persons to draw the living Word out of written Scriptures). He is the author of several books and currently lives in Bloomington, Minnesota.

"Faith That Makes a Difference" is both the title and the recurring theme which unites the varying "sub-themes" of the book. The book attempts and accomplishes the task of illustrating how Christian faith is relevant to the demands of modern living at every level. The author quotes widely from modern literature, plays, current events, and theology. The strength of the book is that the author sees God at work through the faith of people in circumstances hitherto unknown or unexpected. Sometimes the contexts of the quotations, illustrations, or philosophical observations are suspect. Bachman appears to see Christian faith where it really may not exist. Bultmann? Schweitzer? et al.

Bachman's illustrations of how faith makes a difference in Christian-Communist confrontations should raise some questions and provoke discussion. He cites with favor the Union Seminary Student's support of Russian Orthodox Clergy against those who protested their presence without raising the broader political and religious problems of such a move.

He cites favorably, Edgar Trexlar, editor of *The Lutheran*, who challenged the statement that "one cannot be a Christian and a Communist." Bachman and Trexlar should have clarified that a Christian *living* in

a Communist country is one thing; being a (real) Christian and a (real) Communist at the same time is quite something else.

Although Bachman begins by despairing of a definition of Christian faith, and by stating that "Christian faith acquires many forms with different people in different situations. . .," he later in the second to the last and the last chapters calls for a personal, real faith or relationship with Jesus Christ. "It is a personal relationship with God in Christ which generates such a difference-making faith." (p. 116) "... a real relationship with Christ should by anything but dull. . . ." (p. 120).

Bachman's insights into the paradoxes of the Cross of Christ, human suffering, faith, and triumph over adversity through faith in Christ are very helpful in pastoral care and counseling. Preachers will be challenged to read widely by the breadth of background material cited and Christians seeking to relate the "faith" to living will be encouraged not to lose heart.

—Chaplain (MAJ) Amos E. Clemmons
USAR

Sin Reconsidered

James Gaffney

Paulist Press, 1983

Paperback, 84 pp., \$3.95

The late Bishop Sheen once remarked that from the way most people apparently think today, it would seem that they all think they are the product of an Immaculate Conception. As Karl Menninger remarked in his noted book on sin a decade ago, the subject that had once held such a prominent place in much Christian teaching and preaching is now seldom heard of in many church circles. Outside the churches, which is probably most of America today, it seems that "if it makes you feel good, it is good." It is wrong if the act results in inconvenient consequences ("I was careless."). Whether or not our country is becoming a nation of morale pygmies might be open to debate, but this book begins with observations that it would be good to reconsider the reality of sin and sins in our world today. Gaffney notes that in the churches the very notion of sin seems to be fading. Authentically Christian views concerning evil in general and sin in particular are being trivialized. This is because of a desire to sound a distinctively positive and modern note today. "Yet a full generation has passed since H. Richard Niebuhr summed up his sardonic history of America churchly ideology as a transformation of earlier conceptions of Christianity into *The Kingdom of God in America*, where, as he memorably expressed it, 'a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.' " (p. 2)

"Those who are well have no need of a physician." For Gaffney, an

understanding of the reality of sin is not a "morbid fascination with human badness," but a foundation for a Christian understanding of salvation and reconciliation. In this book he gives a rapid overview of different ways of thinking and talking about sin at the present time, with emphasis on current Catholic tradition and sacramental practice. In discussing various problems, insights, and values of contemporary thought, he covers such topics as sin and the problem of evil, sin and scripture, temptation and concupiscence, original sin and psychology, mortal sin and fundamental options, sin and social structures, sin and reconciliation. He ends with a three-page bibliography of some fairly recent writing concerning this field.

For people in the ministry, dealing daily with immoral and amoral activities, a book in this area might be helpful. As a survey of his topics Gaffney does give a competent overview, but about what one would find in a good current dictionary of theology. His treatments throughout are rather sketchy. If a synthesis of the various aspects of this subject are useful, this book might be useful. In its brevity, though, it does not really respond as fully as one might hope to the need articulated in its opening pages.

—Chaplain (MAJ) Robert Schwarz
USA

Ecology of Religion

John Carmody

Paulist Press, 1983

Softcover, 185 pp, \$6.95

John Carmody is an Adjunct Professor of Religion at Wichita State University. He had degrees from Boston College, Woodstock College and Stanford. He is the author of *Contemporary Catholic Theology*, *Re-Examining Conscience*, and *Ways to the Center*.

The author's basic assumption is that there is an ecological crisis that demands a new Christian theology of nature.

Adopting the gloomy theses of Malthus, the Club of Rome, and Global 2000, the first third of the book lays out the projections for impending doom. (There is no mention that most natural scientists regard these studies as wrong in their general conclusions and in specific assertions.)

The last two thirds veer towards the twin theses of Jonathan Schell (Fate of the Earth), that nuclear war is very likely and that only a super world government can bring preservation. This section contains some lovely lyric writing with only a few murky passages, e.g., "My candidates for innermost concepts of the new Christian theology of nature have been the primal act of being, the eternal generation of the Logos, God's envelopment of history and ecology, and the divine impersonality that nature presents."

There is a good six page summary of the book at the end and a fine

bibliography to locate the many short quotes used in the book. The price is very fair.

The Bible and Christian tradition give short shrift to ecology. This book gives lots of shrift to ecology and does it well. He quotes with approval, "The religion called ecology is built on two dogmas, the Dogma of Limits and the Dogma of Temperance." To these he adds a dogma of his own, ZPG is a must. "Christian spokespersons have an important role to play in making zero population growth persuasive."

The author believes that six billion people is the earth's carrying capacity. He has hope that Christians can be influential in redistributing the world's resources so that everyone will have an equal share. Convinced that environmentalism is right, he is in for the whole journey.

—Chaplain, Colonel, John F. Dwyer
USAF

Hope for the flowers

Trina Paulus

New York: Paulist Press, 1972
Cloth, 149 pages, \$8.95

A Roman Catholic priest recommended this best-selling book to me as one of the most exciting tools of ministry that he has used. However, calling it a "tool of ministry" is analogous to calling the Parable of the Good Samaritan a "tool of ministry." This book is a parable too—a parable of caterpillars and butterflies, ambition, conversion and resurrection. As with any great art, we are moved and changed in its presence.

At first blush, it appears to be a child's book. The large print and simple, effective line drawings call for us to read it to our children. However, it would make an effective centerpiece for a retreat for high school youth or young soldiers. It would speak powerfully to the brightest and best of our officers. It would charm and shape our young children too.

As with every parable, the book teaches theology. As with most good parables, it leaves undrawn the lines that separate denominations. While the book is published by a Roman Catholic publishing house, it is truly "catholic" (universal) in its appeal. Protestants, Catholics and Jews will find it challenging, but inoffensive.

—Chaplain (LTC) Richard N. Donovan
USA

A Cry of Absence: Reflections for the Winter of the Heart

Martin E. Marty

A Cry of Absence is as bold and sensitive as its title implies. Martin Marty

has penned a gentle mediation for those who find the sweet assurances of “sunny Christians” an emotional imposition at best or a denial of their life’s experience at worst.

By focusing on the Psalms as being representative of Biblical experiences of “the winter of the heart” he manages to combine common sense, Biblical scholarship and a kind of prayer into a frank, but not hopeless acknowledgement of those times when the landscape of our souls is barren; bereft even of the Divine Presence. (Or perhaps more accurately, bereft *mainly* of the Divine).

He and Henri Nouwen would doubtless agree that the “good” side of absences of any kind, is the contrast in feeling and appreciation when the “absence” becomes “presence” once again. However, Marty never romanticizes nor belittles this “dark night of the soul.” Neither does he treat it as a trivial symptom of faithlessness. The author is never judgmental, though he does judge actions. He never pontificates though he speaks from a foundation of faith. He gracefully leads us to the obvious conclusion that our beloved Psalms are predominantly about “cries of absence.” While carefully escorting us on the way to this discovery he also gives us permission to acknowledge those “cries of absence” which come from our own hearts.

There are two lagniappes which make this book even more beautiful. The book is illustrated by Susan Teumen Marty as delicately and gracefully as the text which draws us towards self-examination. The drawings are outlines lending themselves to fleshing out and coloring in from personal experience. (And you don’t have to worry about staying “inside the lines.”) They are beautiful complements to the tone and tenor of the text.

Additionally, this must qualify as the most thoroughly non-sexist book I have ever read. Without apparent effort Marty manages to use “she” as often as “he”, or neutral words like believer, person or seeker. In spite of all my supposed “sensitivity” I was surprised and delighted to feel included. That is what makes Marty’s book such super reading. The reader is always included by the writer. We are invited into the text itself. *A Cry of Absence* is full of Presence!

—Chaplain, Captain, Sharon Freeto
USAF

To Touch the Hem of His Garment

Mary Drahos

Paulist Press, 1983

Softcover, 215 Pages, \$7.95

Today, in ever growing numbers, Christian men and women are seeking genuine healing in all areas of their spiritual, emotional, and physical lives. Many of us are kept from being the whole, healthy persons we are called to be, because we are crushed and broken by the emotional traumas of the

past. We are bound by our negative ways of reacting to life's disappointments, which in turn often sets the stage for physical illness to appear.

In *To Touch the Hem of His Garment*, Mary Drahos gives a touching, heart-warming testimony to the power of Jesus to heal mind, body and spirit. Drawing on her own rich, and personal experience as a "hurting Christian," the author states, "most of my adult life has been spent coping with Multiple Sclerosis and other serious health problems. . . . Jesus offered fresh hope in the reality of His healing promises. Not the least of these personal realities has been a healing of legal blindness and the growth of a 'new' stomach, after most was removed through surgery."

This book provides a much needed overview of Christian healing. Part I relates the author's personal testimony and perspective, in viewing healing as a search for wholeness. Part II explores the interrelatedness of God and medicine, the various techniques utilized in holistic healing, including some thought-provoking insights and critiques of such "avenues of healing," as, mind control, psychic healing, transcendental meditation, yoga, Zen and Sufi meditations, centering, and other meditative prayer forms. Part III examines the phenomenon of Christian healing in the modern world. This section gives a warm, moving and well researched description of different charismatic prayer styles and healing services. The author does an excellent job in pointing out the pitfalls to be avoided, such as the sincere Christian who chooses a healing service instead of medical assistance, when both are obviously needed. The final section focuses on the most essential ingredient of all—the healing power of love and death as the perfect healing.

This book's interest lies in that it integrates reflections from medicine, psychology, spirituality, pastoral practice and personal experience, into a beautiful tapestry, revealing new dimensions in the journey towards wholeness. Excerpts from modern medical, psychological and theological studies, demonstrate clarity and precision, while the author's personal testimony and experience, season this book with a depth of compassion, that in itself is the greatest testimony to the healing power of Jesus Christ.

To Touch the Hem of His Garment encompasses the reader in a powerful atmosphere of hope, and an atmosphere of experiencing the vibrancy of God's infinite love, alive and full of surprises in our contemporary life. This book makes a significant contribution to the growing knowledge of the gift of healing among Christians today.

—Sister Bridget Meehan, S.S.C.
DAC

Tailwind: A True Story

Robert Van Buskirk with Fred Bauer

Word Books, Waco, TX 1983

Hardback 213 pp. \$8.95

Robert L. Van Buskirk is a commercial pilot and director of marketing for Christian Prison Ministry in Orlando, Florida. He is a graduate of the University of South Florida (B.S.) and Duke University Divinity School (M.Div.).

Fred Bauer is president of Littlebrook Publishing Company, Princeton, New Jersey. He is a popular inspirational writer who was formerly executive editor of *Guideposts* magazine. His book credits include *The Faith of America* (with Norman Rockwell), *In the Vineyard of the Lord* (with Helen Steiner Rice), and *Daily Living, Daily Giving*.

Tailwind is a dramatic, action-filled collaboration effort relating the story of some ten significant years in a young man's life that comprise his personal spiritual odyssey.

The protagonist begins his first-person account in Vietnam in 1970; he is a junior officer in the Army's Special Forces. The reader is talked through some harrowing combat experiences, wounds, and a return to the United States. Once recovered, he is assigned to Germany. There he is plunged into a nightmare of arrest, false accusations, and incarceration, first by the American military authorities, then by German civilian court authorities. In a German prison he has a vision-like experience that constitutes a watershed for his life. Paroled to an American military chaplain, he is released from confinement to await trial by a German court. Eventually, through a remarkable set of circumstances, he is cleared of all charges, returns to civilian life, and somewhat reluctantly winds up in seminary. He receives the M.Div. degree but is not ordained by his own choice. Called to a ministry to prisoners, he combines his love for flying and theological education to provide a supportive service to a formal ministry to those in prison.

That is a very sketchy account of the general movement of this interesting story. There are several important relationships involved, lots of human interaction. Van Buskirk has experienced much and suffered much; he has also achieved much and learned much. The tempo of his story is generally fast-paced and exiting. It is worth noting that military chaplains who play parts in the story emerge with high marks from the storyteller. This is good reading about an interesting person's spiritual journey from religious apathy to full time religious activity.

—Chaplain (COL) William E. Paul, Jr.
USA

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